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MODERN GREEK MASTERY

THOMAS L. STEDMAN

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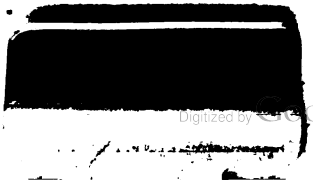

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MODERN GREEK MASTERY

A SHORT ROAD TO

ANCIENT GREEK

BY

THOMAS L. STEDMAN, A.M., M.D.

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PREFACE

GREEK is to-day the living speech of many millions dwelling about the eastern shores of the Mediterranean, in Turkey, Asia Minor, and Egypt, as well as in Crete and in Greece proper. A knowledge of this language would therefore simplify the conditions of travel throughout a large and important part of the old world. It would also open up to the student a new literature, much of which is of a high order.

But New Greek makes other appeals to the consideration of practical men and of students. In these days of international congresses a pressing need is felt of some common medium of expression, for few men are such masters of the three languages in which discussions are usually held at these gatherings as to enable them to take an intelligent part in all the deliberations. English, French, and German have each in turn been proposed as the international language, but national jealousies would appear to offer an insuperable obstacle to the adoption of any one of them to the exclusion of the other two. The only solution of the difficulty seems to lie in the selection of some other language which could be universally accepted without wound to the national pride of any European

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people. Many men, from Voltaire to Blackie and others of the present day, have urged the adoption of Greek for this purpose, and of all living tongues none has stronger claims in this regard. Its adaptability to the needs of international communication is shown by the fact that it is now the language of commerce throughout the Levant, as it was, before and at the beginning of the Christian era, the common tongue of men of letters and of polite society in the civilized world. A large proportion of scientific nomenclature is Greek, and most professional men have studied the language in their youth, so that they would be spared much of the drudgery attendant upon the learning of an entirely strange tongue. The chief objections urged against Greek are the assumed difficulty of acquiring a utilizable knowledge of the language and the paucity of text-books. It is hoped that the present work may demonstrate the fallacy of the first of these objections and may in a measure remove the other for English-speaking students.

These considerations apart, however, it is perhaps chiefly as an introduction to a knowledge of the ancient form of the language that this little book will find its apology. Any foreigner purposing to study Spenser or Chaucer would, as a matter of course, begin by learning modern English, and there would seem to be no valid argument why the same logical plan should not be followed if the aim be Homer, Xenophon, or the Greek New Testament. Indeed, it is difficult to understand how the latter can be studied with profit by any one ignorant of the modern idiom, so replete is it with non-classical and even present-day phraseology.

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But Greek of our time has a closer relation to the language of these works than English and the other modern tongues of Europe have to their early classics. This fact has been so incontrovertibly established by d'Eichthal, Blackie, Gennadius, and many others, that it is needless to go over the ground again. Moreover, any unprejudiced student, acquainted with classical Greek, needs but to glance through a modern Greek newspaper to become convinced of the practical identity of the two forms of speech. Modern Greek is, as Geldart has so happily phrased it, simply ancient Greek made easy. The conjugation of the ancient Greek verb is shorn of its terrors to one who is already familiar with the simpler forms of the modern verb. And in that, if we except the slightly different arrangement of words in the sentence and a vocabulary modified to meet the necessities of modern thought, lies practically the only difference between the language of Demosthenes or Herodotus and that of Coraës or Bikelas.

It is little wonder that men of practical learning have protested against the scholastic teaching of Latin and Greek as a waste of time and energy and a hinderance to sound learning. These men are surely right if the present routine is to hold, for three-quarters of the time now devoted to these studies might well be given to other branches, But it is not necessary to renounce them altogether — "the humanities," as they are so fitly called. On the contrary, these languages should be taught, but taught in such a way as to make them instruments of thought as well as of mental discipline. The young men and women in our colleges should

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learn them as living tongues, learn to know them and to use them as they do their mother speech.

This is not so impossible as those who are familiar only with old-school routine are wont to imagine. Latin is so learned in Catholic seminaries throughout the world, and the result is seen in the practical knowledge of the language which the clergy of that church possess. The study of languages, ancient or modern, is still too much a matter of the eye and too little one of the ear or tongue. The ability to translate, or even to appreciate the ideas expressed on the printed page without translating, does not constitute knowledge of a language, any more than familiarity with medical terminology makes a physician. True knowledge of a language comes from the mastery of the idiom by ear and tongue and eye, and does not consist in its cognition by the latter alone.

No claim is advanced for originality in the method developed in this work; an effort has been made to combine the best points of many systems, and acknowledgment is gladly made to the writings of Marcell, Gouin, Haeusser, Mogyorossy, Kroeh, and others for many of the features which it contains.

The pronunciation here presented is, of course, that of the Modern Greeks. That it differs in some respects from that of the ancients will hardly be disputed, nor can it be contended that the pronunciation of the language at the time when the Epics ascribed to Homer were first recited was identical with that in vogue in the time of Pericles or with that used by St. Paul when preaching to the Athenians. Change is the attribute of life, and a language that has lived for

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three thousand years and more must have undergone some change in its pronunciation as well as in its grammatical forms. But that this pronunciation is more nearly that of the ancients than is the artificial and indefensible system taught in our schools to-day—the one devised at second hand by Erasmus, who himself used the modern pronunciation—is a proposition that would seem to need no demonstration. On the score of melodiousness even, the modern pronunciation is far superior to the "Erasmian," as any one may ascertain for himself by listening to the speech of an educated Greek.

The figured pronunciation in the First Lesson and in the transliteration of the Thought Exercises is intended to represent as nearly as may be the sound of the Greek words as heard in ordinary conversation. In careful reading and speaking the consonantal modifications (*p* to *b*, *s* to *z*, etc.) occur less frequently, and even in rapid talking there are some exceptions to the rules here given. It is impossible to represent perfectly the pronunciation of one language in the symbols of another, but in the absence of a native teacher, the speech of one who follows these directions will at least be intelligible, even though it betray foreign birth.

It seems hardly necessary to apologize for the unidiomatic English of the translations. The sole object is to convey the meaning of the Greek, and the translations are therefore as nearly literal as possible.

The manner in which this book should be used by one who has not the advantage of a native teacher is fully explained in the following pages, and this ex-

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planation need not be anticipated here. The intending student is simply reminded that a faithful observance of all the directions is absolutely essential to the mastery of Modern Greek.

It is the author's pleasant duty, in closing (it is also his guarantee of orthodoxy), to acknowledge his indebtedness to Mr. Anthony Stamoulis for revision of the Thought and Conversation Exercises, and to him and to Miss Mary Vaka for assistance in the correction of the proof-sheets. A great part of the drudgery of copying the manuscript and preparing it for the press fell to the lot of the author's wife, whose accurate execution of this difficult task calls for grateful recognition. To the publishers, finally, thanks are due for their willingness to undertake a work which, from its nature, could offer only to a liberal foresight its promise of an adequate pecuniary return.

NEW YORK, *September* 1, 1896.

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MODERN GREEK MASTERY

LESSON FIRST

ΜΑΘΗΜΑ ΠΡΩΤΟΝ

The Alphabet — Τὸ Ἀλφάβητον

The Greek alphabet is the same to-day as it was in the classical period of the language. It consists of twenty-four letters—seven vowels and seventeen consonants.

Three characters, which were found in the alphabet in pre-classical times, have been dropped therefrom, but are still employed as figures; these will be shown in the section on Cardinal Numbers in Lesson XIV. Another letter originally in the alphabet was *vaf* or *dhighamma* (so called from its shape, Ϝ). It had the value of vita.

The signs in the right-hand column in the following table are those used in the figured pronunciation of the Greek words in this book; they are explained in the section on Pronunciation below.

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Printed	Written	Name		Sign
Α α		ἄλφα	alpha	a
Β β		βῆτα	vita	v
Γ γ		γάμμα	ghamma	gh, y, ng
Δ δ		δέλτα	dhelta	dh
Ε ε		ἒ ψιλόν	epsilon	e
Ζ ζ		ζῆτα	zita	z
Η η		ἦτα	ita	i
Θ θ		θῆτα	thita	th
Ι ι		ἰῶτα	iota	i
Κ κ		κάππα	kappa	k, ky, g, gy
Λ λ		λάμβδα	lamvdha	l, ly
Μ μ		μῦ	mi	m, n
Ν ν		νῦ	nyi	n, ny, m
Ξ ξ		ξῖ	ksi	ks
Ο ο		ὂ μικρόν	omikron	o
Π π		πῖ	pi	p, b
Ρ ρ		ρῶ	ro	r
Σ σ, ς*		σίγμα	sighma	s, z
Τ τ		ταῦ	taf	t, d
Υ υ		ὗ ψιλόν	ipsilon	i, f, v
Φ φ		φῖ	fi	f
Χ χ		χῖ	chi	kh, ch
Ψ ψ		ψῖ	psi	ps, bz
Ω ω		ὦ μέγα	omegha	o

* Sighma has two forms, as here shown, σ and ς. The second of these, called final sighma, *σίγμα τελικόν*, is written only at the end of a word.

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PRONUNCIATION—*ἡ προφορά*

Α *α* Pronounced like *a* in father, though often very short like *a* in ask (as pronounced in England and the New England States of America); never like *a* in hat. Represented in the figured pronunciation by a.

Β *β* Like the English *v*; never like *b*. Represented by v.

Γ *γ* This is the most difficult of all the Greek letters for an English-speaking foreigner to pronounce. When followed by *α*, *αυ*, *ο*, *ου*, or *ω*, or another consonant (except *γ*, *κ*, *χ*, or *ξ*), it has the sound of a guttural *g*, approximately that of the North German *g* in Wagner, but there is also a suggestion of *oo* or *w* in it; indeed, to a native Greek the English word "wood" sounds almost as if it were written with an initial *γ*. The sound may be imitated by placing the vocal organs in the position to pronounce "hood," and then, without the slightest change in them, saying "good." For want of a better symbol this sound will be represented by gh. When *γ* is followed by a vowel or diphthong having an *e* or an *i* sound (*αι*, *ε*, *ει*, *ευ*, *η*, *ηυ*, *ι*, *οι*, *υ*, or *υι*), it is pronounced like the English *y*—still, however, with a guttural sound. Represented by y.

When followed by another *γ*, or by *κ*, *χ*, or *ξ*, it is pronounced as *ng* in "long." The second *γ* is then pronounced like *κ* under the same circumstances (see below).

Δ *δ* Always pronounced like *th* in "the." Represented by dh.

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E ε Pronounced usually like *a* in "care," sometimes like *e* in "pen," and occasionally approximating *a* in "hate." The diphthong αι has the same sound. Represented by e.

Z ζ This has always the sound of English *z*. Represented by z.

H η Like *i* in "pique" or *ee* in "seen"; never like *i* in "sit." Sign, i.

Θ θ Like *th* in "thing." Represented by th.

I ι Pronounced like η. The diphthongs ει, οι, and υι also have the same pronunciation. This is represented by i.

K κ When followed by α, αυ, ο, ου, or ω, or another consonant, it is pronounced like *k*. Represented by k. Before a vowel or diphthong having an *e* or *i* sound (αι, ε, ευ, ει, η, ηυ, ι, οι, υ, or υι), it is softened to *ky*, like *c* in "cure." Represented by ky. After γ or ν it is pronounced like *g* in "go," but if followed by an *e* or *i* sound, then as *g* in "figure." Represented by g or gy.

Λ λ Before an *a*, *e*, *o*, or *oo* sound, like *l*. Represented by l. Before an *i* sound it is pronounced like *ll* in million. Sign, ly.

M μ Like *m*. Represented by m. Before β or φ it sounds more like *n* than *m*. Sign n.

N ν Before an *a*, *e*, *o*, or *oo* sound, like *n*. Represented by n.

When followed by an *i* sound, like *n* in "new." Represented by ny.

Before π it is pronounced like *m*, the π then taking the sound of *b*. Represented by m.

Ξ ξ Like *ks* in "backs." Represented by ks.

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O *o* Like *o* in "nor"; sometimes approximately, but never frankly, like *o* in "note"; never like *o* in "not." Represented by o.

Π *π* Pronounced as *p*, and so represented in the transliteration.

When preceded by *μ* or *ν* it takes the sound of *b*. Sign, b.

P *ρ* Like *rr* in "carry," but more strongly rolled than is usual in English. Represented by r.

Σ *σ* Like *s* in "sing." Represented by s.

When followed by *β*, *γ*, *δ*, *λ*, *μ*, *ν*, or *ρ*, it sounds like *z*. Sign, z.

T *τ* Like *t*, and so represented in the figured pronunciation.

When preceded by *ν*, it is pronounced as *d*. Represented by d.

Υ *υ* Like *i* in "pique"; never like any of the sounds of the English *u*. Represented by i.

In the diphthongs *αυ*, *ευ*, and *ηυ*, it has a consonantal value, being pronounced like *f* or *v*—like *f* when followed by *θ*, *κ*, *ξ*, *π*, *σ*, *τ*, *φ*, *χ*, and *ψ*; in all other cases like *v*. Sign, f or v.

The diphthong *ου* has the sound of *oo* in "mood." Represented by oo.

Φ *φ* Like *f*, and so represented in the transliteration.

X *χ* When followed by *α*, *αυ*, *ο*, *ου*, or *ω*, or another consonant, it has the sound of *ch* in the German "nach" or the Scotch "loch." Sign, kh.

When followed by an *ε* or *ι* sound it is pronounced like *ch* in the German "ich." The sound is here represented by ch. It should be strongly aspirated. The first of these sounds is made in the

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back part of the mouth, the second more toward the front.

Ψ ψ Like *ps*, and so represented in the figured pronunciation.

When preceded by *μ* or *ν* it has sometimes, but not always, the value of *bs* in "ribs." Represented by bz.

Ω ω Like *o* in "nor"; sometimes approximately, but never frankly, like *o* in "note"; never like *o* in "not." Represented by o.

There is no distinction in pronunciation between *o* and *ω*.

Diphthongs—*δίφθογγοι*

There are eight diphthongs, or double letters, as follows:

Aι Pronounced like *ε*. Represented by e.

Aυ Like *αφ* or *αβ* (see the pronunciation of *υ* above). Sign, af or av.

Eι Like *η* or *ι*. Represented by i.

Eυ Like *εφ* or *εβ* (see above, under *υ*). Represented by ef or ev.

Hυ Like *ηφ* or *ηβ* (with the sound of *ee* in "reef," never that of *i* in "if"). Represented by if or iv.

Oι Like *η* or *ι*. It never has the sound of *oi* in "noise." Sign, i.

Oυ Pronounced as *ou* in "you" or *oo* in "mood;" never like *ou* in "out." Represented by oo.

Υι Like *η* or *ι*. Represented by i.

There are also three semi-diphthongs, which are found for the most part in the dative singular of nouns or in the second and third person singular subjunctive

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of verbs. These are written by a stroke, representing ι (iota subscript, *ὑπογεγραμμένον ἰῶτα*), placed beneath the letters α, η, or ω, thus: ᾳ, ῃ, ῳ. These are pronounced exactly as α, η, and ω, no account being taken of the half-concealed iota. When the improper diphthong is written as a capital letter, it is marked by a small ι written after, and not beneath, the capital, thus: Αι, Ηι, Ωι. In such case the breathing (see below) is placed before the capital, and not over the ι as in proper diphthongs.

The Breathing—*τὸ πνεῦμα*

Every word beginning with a vowel has a sign (᾽) or (῾) placed over the initial letter. This is called the breathing. In ancient times, in all probability, it had to do with the pronunciation, the rough breathing (῾) indicating that the vowel was aspirated, and thus having the force of the English *h* in "had," while the smooth breathing (᾽) marked the absence of aspiration. At the present day there is no difference in pronunciation denoted by the breathings. The rough breathing has an influence, however, upon the consonant of certain prepositions, such as *ἀπό*, *μετά*, *κατά*, which, when immediately followed by a word beginning with a rough breathing, drop the final vowel and change the consonant to the corresponding aspirate, thus: *ἀφ᾽*, *μεθ᾽*, *καθ᾽*.

There is no rule for the use of the rough or smooth breathing, except that initial υ always takes the rough breathing.

An initial ρ was formerly, and is occasionally, though

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seldom, now written with a rough breathing; and when a double ῥῥ occurred in the middle of a word, the first one took the smooth and the second the rough breathing.

When the word begins with a capital letter, the breathing, as well as the accent, is written to the left of the letter, and not over it; a diphthong, however, always takes the breathing and accent on its second component letter. In the case of an improper diphthong, when written with a capital (the ι being then placed to the right, after the manner of proper diphthongs), the accent or breathing is placed to the left of the main component and never over the ι.

The Accent—ὁ τόνος

An accent placed over a vowel indicates that that syllable receives the stress in pronunciation. There are three accents in Greek, the acute, ὀξεῖα (´), the grave, βαρεῖα (`), and the circumflex, περισπωμένη (῀). The acute accent may fall upon any of the last three syllables of a word, the circumflex upon either of the last two, the grave only upon the last syllable. The acute accent can fall upon the third syllable from the end, the antepenult, only when the vowel of the final syllable is short; when it is long in quantity, the accent can be placed no farther back than the next to the last syllable, the penultimate; the circumflex can fall upon the penult only when this syllable is long and the final syllable short. The terminal syllable may receive either the circumflex, the acute, or the grave accent; when the acute accent falls upon the

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final syllable it is changed into the grave unless a mark of punctuation immediately follows.

Ten words never receive any accent. These are: the nominative, masculine and feminine, singular and plural, of the article, ὁ, ἡ, οἱ, αἱ; the prepositions εἰς and ἐν, in, and ἐκ (ἐξ), out of; the conjunctions εἰ, if, and ὡς, how; and the negative particle οὐ (οὐκ or οὐχ).

Certain other words lose their accent, except when they begin a sentence or are separated from the preceding word by a punctuation mark, throwing the accent back upon the terminal syllable of the preceding word. When this word is a paroxytone, that is, one having an acute accent on the next to the last syllable, the accent of the following word simply disappears, for two acute accents cannot fall on two contiguous syllables; it is also dropped entirely if the final syllable of the preceding word has a circumflex accent; if this syllable has a grave accent, the latter is changed to acute in such a case. Words of this class which throw their accent back on the terminal syllable of the preceding word are called enclitics, ἐγκλιτικαὶ λέξεις. The enclitics are: the indefinite pronoun τίς, τί, some one, something, in all its cases; the monosyllabic personal pronouns in the genitive (possessive pronouns), μοῦ, of me, σᾶς, of you, etc., and also the dative and accusative of the same pronouns, when they follow the verb, but not when they precede it; the adverbs ποῦ, somewhere, ποθέν, from somewhere, ποτέ, sometimes, never, and πῶς, somehow; certain untranslatable particles such as γέ; and finally the indicative present of the ancient verb εἰμί, I am; but the modern form of this verb, εἶμαι, is not enclitic. If one of these words

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begins a sentence it retains its accent; if two or more follow each other, each throws the accent back on the preceding, so that only the final enclitic remains unaccented. The dissyllabic enclitics retain their accent when preceded by a paroxytone word or by a properispome ending in ψ or ξ.

The student should study carefully these remarks on pronunciation and should refer to them constantly in learning the "Thought Exercises" in the following lessons. Note especially the modifications in sound that certain consonants undergo according as they are preceded by another consonant or followed by a particular vowel sound. The only letters the pronunciation of which will present any real difficulty to an English-speaking student are γ and χ. The pronunciation of these, especially of the first, is difficult, and should be learned, if opportunity offers, from a native Greek.

Read the remarks on the breathings and accents, but do not try to learn them now. If they are read over carefully once in a while, they will soon be learned without any appreciable effort, and, once mastered, the rules are so simple and logical that they can never be forgotten, especially as their practical application will be constantly before you.

Learn the alphabet and the forms of the characters thoroughly. No substantial progress can be made until one is able to read the Greek words as readily as if they were printed in Roman characters; the only secret to success in this is constant practice. Exercises in the written character will be found in the Appendix.

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LESSON SECOND

ΜΑΘΗΜΑ ΔΕΥΤΕΡΟΝ

THE following lessons begin with a "Thought Exercise," a series of simple phrases expressive of certain physical actions. These sentences should be read aloud several times with the aid of the interlinear pronunciation until they can be repeated rapidly without hesitation. They should then be compared with the interlinear translation until their sense is fully appreciated. Then the appropriate actions should be performed as the words are pronounced, the student thinking only of what he is doing while speaking the Greek sentence, and not trying to recall the English equivalent of the Greek words. This exercise may seem a little tiresome at first, but if persevered in will soon become interesting and comparatively easy. When the phrases have been learned so that they immediately call up in the speaker's mind the actions which they represent, they should be practised at frequent intervals during the day, and when this has been done so often that the movement at once brings to the mind or the lips the Greek phrase descriptive of it, without the slightest effort of memory, the student may pass on to the "Conversation Exercise," which is made up of variants of the preceding exercise, in the form of questions and answers. These need not be learned by heart, but are simply to be read over several times aloud — *not* translated into English. In all the exercises, indeed, translation into English must be studiously avoided. As soon as the meaning of a new word has been grasped, necessarily at first through the English, the word itself should be associated mentally with its meaning without thought of its English equivalent. This is by no means such an impossible feat as the mere thumber of dictionaries imagines; after a little practice it will become instinctive, and it will be as natural to associate the Greek word or phrase directly with the idea, with-

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out the intervention of a definition, as it is thus to associate the English.

After having assimilated the meaning of the phrases in the "Conversation Exercise" return to the first—the "Thought Exercise." Go through the motions again and repeat the phrases that express them, and then write the sentence, first copying from the book and noting carefully the accents and breathings as well as the spelling. After copying the sentence two or three times, write it from memory and compare with the book; repeat this at intervals until you can write all the sentences in the first lesson without the slightest error in letter, accent, or breathing, and then, but not until then, take up the second lesson.

When alone, always read and recite aloud, for it is as necessary to train the ear as the eye, if not indeed even more necessary. When circumstances prevent loud recitation, think the phrases in the throat, as it were, whispering them or repeating them to yourself without phonation.

Thought Exercise

A literal translation of the Greek sentences is here given, but the student is cautioned against making use of this translation further than to learn the meaning of the Greek words. As just said, the latter must not be associated with their English equivalents, but only with the idea or the physical action they express. In using the figured pronunciation be careful to give the letters the value arbitrarily assigned them in the section on "Pronunciation" in the preceding lesson, laying the stress on the syllable accented in the Greek.

Ὑψόνω τὴν χεῖρά μου.
ipsono tin chira moo
I raise the hand my.

Κρατῶ τὴν χεῖρα ὑψωμένην.
krato tin chira ipsomenyin
I keep the hand raised.

Κλείω τὴν χεῖρά μου καὶ οὕτω κάμνω γρόνθον.
klyio tin chira moo kye ooto kamno ghronthon
I close the hand my and thus I make fist.

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Κτυπῶ τὴν τῆς ἄλλης χειρὸς παλάμην μὲ τὸν γρόνθον
ktipo tin tis alyis chiros palamin me ton ghronthon
μου.
moo

I strike the of the other hand palm with the fist my.

Κάμνω ταύτας τὰς κινήσεις μὲ τὴν δεξιάν μου χεῖρα.
kamno taftas tas kyinyisis me tin dheksian moo chira

I make these movements with the right my hand.

Ἀνοίγω τὴν χεῖρά μου.
anyigho tin chira moo

I open the hand my.

Καταβιβάζω αὐτὴν καὶ τὴν θέτω εἰς τὸ θυλάκιόν μου.
katavivazo aftin kye tin theto is to thilakyion moo

I lower it and it I place in the pocket my.

Θέτω ἐπίσης εἰς τὸ θυλάκιόν μου καὶ τὴν ἀριστεράν.
theto episis is to thilakyion moo kye tin aristeran

I put likewise in the pocket my also the left (hand).

Τώρα ἀμφότεραι αἱ χεῖρές μου εἶναι ἐντὸς τῶν θυλακίων
tora amfotere e chirez moo ine endos ton thilakyion
μου.
moo

Now both the hands my are within the pockets my.

Μοῦ in the preceding sentences is the possessive pronoun, my. It is the genitive of the personal pronoun, ἐγώ, I. Like all the possessive pronouns (except the forms used in the elevated style) it is enclitic, throwing its accent back on the terminal syllable of the preceding word. Thus in the seventh sentence in the preceding exercise, we find the phrase, εἰς τὸ θυλάκιόν μου. The accent of the noun is on the antepenult, but as the word is followed by an enclitic it receives a second accent on the ultima; the two words are pronounced as one, thilákyiónmoo, with a double accent.

The personal pronoun subject of a verb (ἐγώ, I, σεῖς

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or ὑμεῖς, you) is not expressed in Greek, except by way of comparison or for emphasis, as the termination of the verb indicates the number and person.

Conversation Exercise

Note the marks of punctuation. In Greek (;) is the mark of interrogation (?) and not a semicolon; the equivalent of our colon or semicolon is (·), a point at the upper edge of the line. The comma (,), period (.), and note of exclamation (!) are the same as in English. In some recent Greek books, especially school-books, the colon (:) is used for the same purposes as in English, the (·) being retained as the equivalent of the semicolon (;).

Ἁψόνω τὴν χεῖρά μου;	Do I raise my hand?
Μάλιστα, τὴν ὑψόνω.	Yes, I raise it.
Τίς ὑψόνει τὴν χεῖρα;	Who raises the hand?
Ἐγὼ τὴν ὑψόνω.	I raise it.
Τί ὑψόνω;	What do I raise?
Ἁψόνω τὴν χεῖρά μου.	I raise my hand.
Τί κρατῶ ὑψωμένον;	What do I keep raised?
Κρατῶ τὴν χεῖρά μου ὑψωμένην.	I keep my hand raised.
Καὶ ἔπειτα τί κάμνω;	And then what do I do?
Κλείω τὴν χεῖρά μου καὶ οὕτω κάμνω γρόνθον.	I close my hand and thus I make a fist.
Τίς κάμνει τὸν γρόνθον;	Who makes the fist?
Ἐγὼ κάμνω τὸν γρόνθον.	I make the fist.
Πῶς κάμνετε γρόνθον;	How do you make a fist?
Κάμνω γρόνθον κλείων τὴν χεῖρά μου.	I make a fist (by) closing my hand.
Κλείετε τὴν χεῖρά σας;	Do you close your hand?
Μάλιστα, κλείω τὴν χεῖρά μου.	Yes, I close my hand.

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Κλείετε τὴν χεῖρά μου;	Do you close my hand?
Ὄχι, δὲν κλείω τὴν χεῖρά σας· κλείω τὴν ἰδικήν μου χεῖρα.	No, I do not close your hand; I close my own hand.
Τί κτυπᾶτε;	What do you strike?
Κτυπῶ τὴν παλάμην μου.	I strike my palm.
Κτυπᾶτε τὸν γρόνθον σας μὲ τὴν παλάμην;	Do you strike your fist with the palm?
Ὄχι, κτυπῶ τὴν παλάμην μου μὲ τὸν γρόνθον.	No, I strike my palm with the fist.
Μὲ τί κτυπᾶτε τὴν παλάμην σας;	With what do you strike your palm?
Κτυπῶ τὴν παλάμην μου μὲ τὸν γρόνθον μου.	I strike my palm with my fist.
Ποίαν παλάμην κτυπᾶτε;	Which palm do you strike?
Κτυπῶ τὴν τῆς ἄλλης χειρός μου παλάμην.	I strike the palm of my other hand.
Μὲ ποίαν χεῖρα κάμνετε ταύτας τὰς κινήσεις;	With which hand do you make these movements?
Κάμνω ταύτας τὰς κινήσεις μὲ τὴν δεξιάν μου χεῖρα.	I make these movements with my right hand.
Τί κάμνετε μὲ τὴν δεξιάν σας;	What do you do with your right (hand)?
Κάμνω ταύτας τὰς κινήσεις μὲ τὴν δεξιάν μου χεῖρα.	I make these movements with my right hand.
Τί ἄλλο κάμνετε μὲ τὴν δεξιάν σας;	What else do you do with your right?
Τώρα ἀνοίγω τὴν δεξιάν μου χεῖρα.	Now I open my right hand.
Ἀνοίγετε καὶ τὴν ἀριστεράν σας;	Do you open your left also?

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Ὄχι, δὲν ἀνοίγω τὴν ἀριστεράν μου χεῖρα, διότι δὲν εἶναι κλειστή.	No, I do not open my left hand, for it is not closed.
Καὶ τί κάμνετε πρὸς τούτοις;	And what do you do after that?
Πρὸς τούτοις καταβιβάζω τὴν δεξιάν μου χεῖρα.	After that I lower my right hand.
Τίς καταβιβάζει τὴν χεῖρα;	Who lowers his hand?
Ἐγὼ καταβιβάζω τὴν χεῖρά μου.	I lower my hand.
Ποῦ θέτετε τὴν δεξιάν σας χεῖρα;	Where do you put your right hand?
Τὴν θέτω εἰς τὸ θυλάκιόν μου.	I put it in my pocket.
Ποίαν χεῖρα θέτετε εἰς τὸ θυλάκιόν σας;	Which hand do you put in your pocket?
Θέτω ἀμφοτέρας τὰς χεῖρας εἰς τὰ θυλάκιά μου.	I put both hands in my pockets.
Ποῦ εἶναι ἀμφότεραι αἱ χεῖρές σας;	Where are both your hands?
Ἀμφότεραι αἱ χεῖρες εἶναι ἐντὸς τῶν θυλακίων μου.	Both the hands are in my pockets.

Read these sentences several times aloud. If two are studying together, one should read the question and the other give the answer, first *repeating* the question. The one who responds can often, after repeating the question, give the correct answer without referring to the book. The sentences here given are simple, even trivial, but this is intentional; they are not meant primarily to amuse, but to serve as exercises in the practical employment of the Greek language. The multiplication table is not an entertaining game, but a necessary drill, and these exercises are the same.

Note the enclitics in these sentences. The pronouns *τίς, τί*, mean some one, something, or who? what? When signifying some one

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or something they are enclitic, but when employed as interrogative pronouns they retain the acute accent on the ι in all the case-forms, thus: *ὑψόνει τις τὴν χεῖρα;* does any one raise his hand? (*τις* enclitic), and *τίς ὑψόνει τὴν χεῖρα;* who raises his hand? (*τίς* interrogative, retaining the acute accent instead of changing it to the grave, as is the rule).

Grammar

The Article—Τὸ Ἄρθρον

In modern as in ancient Greek there is but one article, the definite. In the vernacular (*ἡ κοινὴ γλῶσσα*), however, the numeral *one* is quite commonly employed in the sense of the indefinite article, *a, an.* The definite article is declined as follows:

	Singular			Plural		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	ὁ	ἡ	τό	οἱ	αἱ	τά
Gen.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
Dat.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς
Acc.	τόν	τήν	τό	τούς	τάς	τά

The forms not beginning with a consonant (masculine and feminine nominative in both numbers) are unaccented and have the rough breathing; the genitive and dative in the three genders and both numbers receive the circumflex accent; the other forms take an acute accent or, when followed, as they naturally are, by another word, the grave accent. In familiar conversation the terminal ν of the accusative singular and genitive plural, of nouns and adjectives as well as of the article, is usually dropped, unless the following word begins with a vowel or unless the word ending in ν is the last of the sentence.

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The dative case is seldom used in ordinary conversation (except in certain adverbial phrases, such as *πρὸς τούτοις*, in the present lesson), its place being taken by a preposition (*εἰς*, in, *πρός*, to) with the accusative. It should be carefully learned, however, for it is often used in oratory and in the higher style of composition.

The declension of the indefinite article in the vernacular is as follows:

	Masc.	Fem.	Neut.
Nom.	*ἕνας*	*μιά*	*ἕνα*
Gen.	*ἑνός, ἑνοῦ*	*μιᾶς*	*ἑνός, ἑνοῦ*
Acc.	*ἕνα*	*μιά(ν)*	*ἕνα*

There is no dative in the vernacular. The line under the feminine forms, called synizesis (*συνίζησις*), indicates that the two syllables are pronounced as one, the *ι* having a semi-consonantal value, like the English *y*.

In the more elevated style the same word (in its literary form, *εἷς, μία, ἕν*—see Lesson XIV.) is sometimes, though rarely, employed, but more commonly the indefinite (enclitic) pronoun *τις* is used in this sense, thus: *εἷς ἄνθρωπος* or *ἄνθρωπός τις*, a man.

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LESSON THIRD

ΜΑΘΗΜΑ ΤΡΙΤΟΝ

Thought Exercise

Read again the directions for study given in the second lesson. Do not begin this lesson until you have mastered the preceding thought exercise and have familiarized yourself with its associated conversation exercise.

Ἐκβάλλω τὴν δεξιάν μου χεῖρα ἐκ τοῦ θυλακίου.
ekvalo tin dheksian moo chira ek too thilakyioo
I take out the right my hand from the pocket.
Ἐκβάλλω ἐπίσης ἐκ τοῦ θυλακίου μου καὶ τὴν ἀριστεράν.
ekvalo episis ek too thilakyioo moo kye tin aristeran
I take out likewise from the pocket my also the left.
Τώρα ἀμφότεραι αἱ χεῖρές μου εἶναι ἐκτὸς τῶν θυλακίων μου.
tora amfotere e chirez moo ine ektos ton thilakyion moo
Now both the hands my are out of the pockets my.
Ὑψόνω καὶ καταβιβάζω τὸν βραχίονά μου.
ipsono kye katavivazo ton vrachiona moo
I raise and lower the arm my.
Αἱ κινήσεις γίνονται ἐκ τοῦ ὤμου.
e kyinyisis yinonde ek too omoo
The movements take place from the shoulder.
Κάμπτω τὸν ἀγκῶνά μου, κινῶν τὸν πῆχυν πρὸς τὸν βραχίονα.
kampto ton anggona moo kyinon tom bichin pros ton vrachiona
I bend the elbow my, moving the fore-arm toward the arm.

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Κλείω καὶ ἀνοίγω τὴν χεῖρα, κινῶν τοὺς δακτύλους.
klyio kye anyigho tin chira kyinon toos dhaktiloos
I close and open the hand, moving the fingers.

Κινῶ τὴν χεῖρά μου, ἡ κίνησις γίνεται ἐπὶ τοῦ καρποῦ.
kyino tin chira moo i kyinyisis yinete epi too karpoo
I move the hand my, the movement takes place at the wrist.

Conversation Exercise

Τί ἐκβάλλετε ἐκ τοῦ θυλακίου σας;	What do you take from your pocket?
Ἐκβάλλω τὴν δεξιάν μου χεῖρα ἐκ τοῦ θυλακίου.	I take my right hand from the pocket.
Ἐκ τίνος ἐκβάλλετε τὰς χεῖράς σας;	From what do you take your hands?
Ἐκβάλλω ἀμφοτέρας τὰς χεῖρας ἐκ τῶν θυλακίων μου.	I take both the hands from my pockets.
Ποῦ εἶναι τώρα ἡ ἀριστερά σας χείρ;	Where is now your left hand?
Καὶ ἡ ἀριστερὰ καὶ ἡ δεξιά μου εἶναι ἐκτὸς τῶν θυλακίων.	Both my left and right (hands) are out of the pockets.
Ὑψόνετε τὸν βραχίονά σας;	Do you raise your arm?
Μάλιστα, ὑψόνω καὶ καταβιβάζω τὸν βραχίονά μου.	Yes, I raise and lower my arm.
Ποῦ γίνονται αἱ κινήσεις;	Where do the movements take place?
Ὅταν ὑψόνω καὶ καταβιβάζω τὸν βραχίονά μου, ἡ κίνησις γίνεται ἐκ τοῦ ὤμου.	When I raise and lower my arm the movement occurs from the shoulder.

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Γίνονται αἱ κινήσεις ἐκ τῶν ὤμων, ὅταν ὑψόνητε καὶ καταβιβάζητε τοὺς βραχίονάς σας;

Do the movements take place from the shoulders when you raise and lower your arms?

Μάλιστα, αἱ κινήσεις γίνονται ἐκ τῶν ὤμων.

Yes, the movements take place from the shoulders.

Τί κάμνετε, ὅταν κάμπτητε τὸν ἀγκῶνά σας;

What do you do when you bend your elbow?

Ὅταν κάμπτω τὸν ἀγκῶνά μου, κινῶ τὸν πῆχυν πρὸς τὸν βραχίονα.

When I bend my elbow I move the fore-arm toward the arm.

Τί κάμπτετε, ὅταν κινῆτε τὸν πῆχυν πρὸς τὸν βραχίονα;

What do you bend when you move the fore-arm toward the arm?

Κάμπτω τὸν ἀγκῶνά μου, κινῶν τὸν πῆχυν πρὸς τὸν βραχίονα.

I bend my elbow in moving the fore-arm toward the arm.

Τί κινεῖτε πρὸς τὸν βραχίονα, ὅταν κάμπτητε τὸν ἀγκῶνά σας;

What do you move toward the arm when you bend your elbow?

Κινῶ τὸν πῆχυν πρὸς τὸν βραχίονα, ὅταν κάμπτω τὸν ἀγκῶνά μου.

I move the fore-arm toward the arm when I bend my elbow.

Πρὸς τί κινεῖτε τὸν πῆχύν σας;

Toward what do you move your fore-arm?

Κινῶ τὸν πῆχυν πρὸς τὸν βραχίονα.

I move the fore-arm toward the arm.

Τί κλείετε καὶ ἀνοίγετε, ὅταν κινῆτε τοὺς δακτύλους σας;

What do you close and open when you move your fingers?

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Κλείω καὶ ἀνοίγω τὰς χεῖράς μου, ὅταν κινῶ τοὺς δακτύλους.

I close and open my hands when I move my fingers.

Τί κινεῖτε, ὅταν ἀνοίγητε καὶ κλείητε τὰς χεῖράς σας;

What do you move when you open and close your hands?

Κινῶ τοὺς δακτύλους μου, ὅταν κλείω καὶ ἀνοίγω τὴν χεῖρά μου.

I move my fingers when I close and open my hand.

Ποῦ γίνεται ἡ κίνησις, ὅταν κινῆτε τὴν χεῖρά σας;

Where does the movement take place when you move your hand?

Ὅταν κινῶ τὴν χεῖρά μου, ἡ κίνησις γίνεται ἐπὶ τοῦ καρποῦ.

When I move my hand the motion takes place at the wrist.

Ποῦ γίνονται αἱ κινήσεις, ὅταν κινῆτε τὰς χεῖράς σας;

Where do the movements occur when you move your hands?

Ὅταν κινῶ τὰς χεῖράς μου, αἱ κινήσεις γίνονται ἐπὶ τῶν καρπῶν.

When I move my hands the movements take place at the wrists.

Τὰ μέρη τῶν ἄνω ἄκρων εἶναι ὁ ὦμος, ὁ βραχίων, ὁ ἀγκών, ὁ πῆχυς, ὁ καρπός, ἡ χεὶρ καὶ οἱ δάκτυλοι.

The parts of the upper extremities are the shoulder, the arm, the elbow, the fore-arm, the wrist, the hand, and the fingers.

Τί εἶναι τὸ πρῶτον μέρος τῶν ἄνω ἄκρων;

What is the first part of the upper extremities?

Τὸ πρῶτον μέρος εἶναι ὁ ὦμος.

The first part is the shoulder.

Τί εἶναι τὸ δεύτερον μέρος;

What is the second part?

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Τὸ *δεύτερον μέρος εἶναι ὁ βραχίων.*	The second part is the arm.
Καὶ *λοιπόν;*	And then?
Τὸ *τρίτον μέρος εἶναι ὁ ἀγκών.*	The third part is the elbow.
Τί *εἶναι τὸ τέταρτον μέρος;*	What is the fourth part?
Τὸ *τέταρτον μέρος εἶναι ὁ πῆχυς.*	The fourth part is the fore-arm.
Ἔπειτα *δέ;*	And then?
Τὸ *πέμπτον μέρος εἶναι ὁ καρπός.*	The fifth part is the wrist.
Ἔπειτα *δέ;*	And then?
Τὸ *ἕκτον μέρος εἶναι ἡ χείρ.*	The sixth part is the hand.
Τὸ *τελευταῖον μέρος τῶν ἄνω ἄκρων εἶναι οἱ δάκτυλοι.*	The last part of the upper extremities are the fingers.

In the preceding exercise the verbs dependent upon *ὅταν*, when, such as *ὑψόνητε, κλείητε, κτλ.* (*καὶ τὰ λοιπά*, et cetera), having *η* instead of *ε* in the penult, are in the subjunctive mood; all the other verbs are in the present indicative.

Grammar

The Verb—Τὸ Ῥῆμα

The modern Greek verb is very simple in its construction, its mastery presenting few of the difficulties usually associated with this part of speech in the mind of the student of the classical form of the language. There are really but two tenses to be learned, the present and the aorist, all the others being formed from these.

It is important to learn the verb early in the study of a language, for it is the most necessary part of the sentence, *the* word, explaining the relationship of persons and things to each other. A foreigner

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who can handle his verbs correctly has little difficulty in being understood, even if he is occasionally at fault with the cases or genders of nouns and adjectives. It is for this reason that the usual order of grammars is reversed in this book, and the verb is studied before the other inflected parts of speech.

The teaching of grammar as a mental drill forms no part of this method, the aim of which is wholly practical, but an acquaintance with the inflections is necessary to a proper comprehension of the spoken and written language. When this has been acquired the student will be freed from the drudgery of grammatical forms and can proceed rapidly to the *assimilation* of Greek. The study of the niceties of the ancient grammar can then be undertaken intelligently and logically. If the student will learn thoroughly the simple grammatical notes in these lessons, he will know how to *use* the tools of the language, and the tools themselves, the vocabulary, will insensibly become his through practice of the thought, conversation, and reading exercises.

The Present Tense—ὁ ἐνεστώς

All verbs end, in the present indicative active (the dictionary form of the Greek verb), in ω.* (Some, called "deponents," have only the middle or passive termination, ομαι.) In the simple verbs this ω is unaccented, the word being a paroxytone (acute accent on the syllable before the last); the perispome or circumflex verbs (circumflex accent on the termination ῶ) belong to the class of contracted verbs which will be studied in the next lesson. The stem or root (ῥίζα) of the verb is that part which remains after cutting off the termination ω of the present indicative active, or ομαι of the present indicative middle. The process of

* There are still some verbs in occasional use, in the literary style, which end in μι. They are, however, of infrequent occurrence. They will be found among the irregular verbs in the Appendix.

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finding the root is not always so easy, but the general rule is as here stated.

Present Indicative Active of λύω, I loosen.

SINGULAR	PLURAL
1. λύω, I loosen.	λύομεν, we loosen.
2. λύεις, thou loosenest.	λύετε, you loosen.
3. λύει, he loosens.	λύουσι(ν) or λύουν, they loosen.

The Subjunctive (ἡ ὑποτακτική) is formed from the Indicative (ἡ ὁριστική) by lengthening the initial vowel or diphthong of the termination, so that ε becomes η; ει, η; ο or ου, ω.

Present Subjunctive Active of λύω.

SINGULAR	PLURAL
1. λύω, I may loosen.	λύωμεν, we may loosen.
2. λύῃς, thou mayest loosen.	λύητε, you may loosen.
3. λύῃ, he may loosen.	λύωσι(ν), they may, etc.

The subjunctive is employed only after certain conjunctions, the most common of which are ἄν, ἐάν, if; νά, ἵνα, that, in order that; and ὅταν, when. (Note the breathings on these words. As remarked in Lesson I., the breathing does not affect the pronunciation of the letter over which it is placed, hence whether it is rough or smooth can be learned only from observation. It is essential, however, to correct writing that it be properly marked.) The pronunciation of the subjunctive differs from that of the indicative (in the active voice) only in the second person plural, λύητε (lyíite)

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instead of λύετε (lyíete), and in the third person plural, λύωσιν (lyíosin) instead of λύουσιν (lyíoosin). This form of the third person plural is preferable to that terminating in *ουν*—the latter belongs rather to the vernacular and is seldom used in the literary language.

All the third persons plural, of whatever tense or mood, that end in *σι* take a *ν ἐφελκυστικόν* (attracted *ν*) when the verb ends the sentence or when the following word begins with a vowel.

In the spoken language the indicative is frequently employed instead of the subjunctive, when in the latter two i-sounds would come together, as in λύητε.

Grammatical Exercises

These grammatical exercises will be found exceedingly useful as a means of fixing the different parts of the verb firmly in the mind and thereby acquiring fluency in speaking and writing Greek. They are to grammar what the multiplication table is to arithmetic. If the student will practise these exercises conscientiously, orally and in writing, the forms of the verb will soon become so perfectly familiar that they will be used unconsciously, coming to the lips as instinctively as do those of his native tongue. The phrases should be read aloud several times and then be repeated from memory and also written down; the written exercise is then compared with the book, the mistakes, if any, corrected, and the sentences again written from memory. This should be repeated until the exercise can be recited correctly without hesitation. This will repay the most careful and conscientious practice, and ought on no account to be omitted.

Present Indicative

Θέτω τὴν χεῖρά μου εἰς τὸ θυλάκιον καὶ ἐκβάλλω τὸ ῥινόμακτρόν μου.

I put my hand in my pocket and take out my handkerchief.

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Θέτεις τὴν χεῖρά σου εἰς τὸ θυλάκιον καὶ ἐκβάλλεις τὸ ῥινόμακτρόν σου.

Θέτει τὴν χεῖρά του εἰς τὸ θυλάκιον καὶ ἐκβάλλει τὸ ῥινόμακτρόν του.

Θέτομεν τὰς χεῖράς μας εἰς τὰ θυλάκια καὶ ἐκβάλλομεν τὰ ῥινόμακτρά μας.

Θέτετε τὰς χεῖράς σας εἰς τὰ θυλάκια καὶ ἐκβάλλετε τὰ ῥινόμακτρά σας.

Θέτουσι τὰς χεῖράς των εἰς τὰ θυλάκια καὶ ἐκβάλλουσι τὰ ῥινόμακτρά των.

Present Subjunctive

Πρέπει νὰ λύω τὰ σανδάλιά μου.*
I must untie my shoes.
Πρέπει νὰ λύῃς τὰ σανδάλιά σου.
Πρέπει νὰ λύῃ τὰ σανδάλιά του.
Πρέπει νὰ λύωμεν τὰ σανδάλιά μας.
Πρέπει νὰ λύητε τὰ σανδάλιά σας.
Πρέπει νὰ λύωσι τὰ σανδάλιά των.

Πρέπει is an impersonal verb meaning "it is necessary"; it is the exact equivalent of the French *il faut*. Πρέπει νά, followed by the subjunctive, means I (you, he, etc.) must.

* This refers to an habitual action, one that must be repeatedly performed. If it were desired to express an action to be performed at this particular time only, the *aorist* subjunctive would be used.

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LESSON FOURTH

ΜΑΘΗΜΑ ΤΕΤΑΡΤΟΝ

Thought Exercise

Περιπατῶ ἐπὶ τοῦ ἐδάφους.
peripato epi too edhafoos
I walk upon the floor.

Προβάλλω τὸν ἀριστερόν μου πόδα.
provalo ton aristeron moo podha
I put forward the left my foot.

Κρατῶ τὸν ἑαυτόν μου ἐπὶ τῶν δακτύλων τοῦ ἀριστεροῦ
krato ton eafton moo epi ton dhaktilon too aristeroo
ποδός.
podhos
I support the self of me upon the toes of the left foot.

Κάμπτω τὸ δεξιόν μου γόνυ.
kampto to dheksion moo ghonyi
I bend the right my knee.

Προβάλλω τὸ δεξιόν μου σκέλος.
provalo to dheksion moo skyelos
I put forward the right my leg.

Πατῶ μὲ τὴν δεξιὰν πτέρναν ἐπὶ τοῦ ἐδάφους.
pato me tin dheksian pternan epi too edhafoos
I tread with the right heel upon the floor.

Κρατοῦμαι ἐπὶ τοῦ δεξιοῦ ποδός.
kratoome epi too dheksioo podhos
I support myself upon the right foot.

Ὑψόνω τὸν ἑαυτόν μου ἐπὶ τῶν δακτύλων τοῦ δεξιοῦ
ipsono ton eafton moo epi ton dhaktilon too dheksioo
ποδός.
podhos
I raise the self of me upon the toes of the right foot.

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Ἐπαναλαμβάνω τὰς αὐτὰς κινήσεις μὲ τοὺς δύω πόδας
epanalanvano tas aftas kyinyisis me tooz dhio podhas
ἐναλλάξ.
enalaks

I repeat the same movements with the two feet alternately.

Στέκω.
steko

I stop.

Κάθημαι καὶ θέτω τὸ ἓν πόδι μου ἐπάνω εἰς τὸ ἄλλο
kathime kye theto to en podhi moo epano is to alo
(σταυρόνω τὰ πόδιά μου).
(stavrono ta podhya moo)

I sit down and I put the one foot my over on the other (cross the legs my).

The word meaning foot is ποῦς (gen. ποδός), a masculine noun, but in the last sentence we have τὸ πόδι (neuter). This is the form used in the vernacular which is very prone to change nouns in common use into the neuter with the termination ι. Thus, ἡ χείρ (feminine) becomes τὸ χέρι; the ancient form παῖς, child (masc. or fem.) becomes τὸ παιδί.

Conversation Exercise

Ποῦ περιπατεῖτε;	Where are you walking?
Περιπατῶ ἐπὶ τοῦ ἐδάφους.	I am walking upon the floor.
Μὲ ποίας κινήσεις ἀρχίζετε νὰ περιπατῆτε;	With what movements do you begin to walk?
Ἀρχίζω νὰ περιπατῶ ἐπὶ τοῦ ἐδάφους προβάλλων τὸν ἀριστερόν μου πόδα.	I begin to walk upon the floor by putting forward my left foot.

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Ποῖον πόδα προβάλλετε πρῶτον;	Which foot do you extend first?
Πρῶτον προβάλλω τὸν ἀριστερόν μου πόδα.	I put forward first my left foot.
Καὶ ἔπειτα τί κάμνετε;	And then what do you do?
Τώρα κρατῶ τὸν ἑαυτόν μου ἐπὶ τῶν δακτύλων τοῦ ποδός μου.	Now I support myself upon my toes.
Ἐπὶ τῶν δακτύλων ποίου ποδὸς κρατεῖτε τὸν ἑαυτόν σας;	Upon the toes of which foot do you support yourself?
Κρατῶ τὸν ἑαυτόν μου ἐπὶ τῶν δακτύλων τοῦ ἀριστεροῦ ποδός.	I support myself upon the toes of the left foot.
Τί κάμνετε μετὰ ταῦτα;	What do you do after that?
Μετὰ ταῦτα κάμπτω τὸ γόνυ μου.	After that I bend my knee.
Ποῖον γόνυ κάμπτετε;	Which knee do you bend?
Κάμπτω τὸ δεξιόν μου γόνυ.	I bend my right knee.
Τώρα προβάλλετε τὸ ἀριστερόν σας σκέλος;	Do you now put your left leg forward?
Ὄχι, δὲν προβάλλω τὸ ἀριστερὸν ἀλλὰ τὸ δεξιόν.	No, I do not advance the left but the right (leg).
Πατεῖτε μὲ τὴν δεξιὰν πτέρναν ἐπὶ τοῦ ἐδάφους;	Do you tread with the right heel on the floor?
Μάλιστα, πατῶ μὲ τὴν δεξιὰν πτέρναν ἐπὶ τοῦ ἐδάφους.	Yes, I tread with the right heel on the floor.
Τώρα κρατεῖσθε ἐπὶ τοῦ αὐτοῦ ποδός;	Now do you support yourself upon the same foot?
Μάλιστα, κρατοῦμαι ἐπὶ τοῦ δεξιοῦ μου ποδός.	Yes, I support myself upon my right foot.

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Τίς ὑψόνει τὸν ἑαυτόν του ἐπὶ τῶν δακτύλων τοῦ δεξιοῦ ποδός;

Who raises himself upon the toes of the right foot?

Ἐγὼ ὑψόνω τὸν ἑαυτόν μου ἐπὶ τῶν δακτύλων τοῦ δεξιοῦ ποδός.

I raise myself upon the toes of the (my) right foot.

Τί κάμνετε, ὅταν κινῆσθε κατ' αὐτὸν τὸν τρόπον;

What do you do when you move yourself in this way?

Ὅταν κινῶμαι κατ' αὐτὸν τὸν τρόπον, βηματίζω.

When I move myself in this manner I take a step.

Ἐπαναλαμβάνετε τὰς αὐτὰς κινήσεις μὲ τὸν ἄλλον πόδα;

Do you repeat the same movements with the other foot?

Ναί, ἐπαναλαμβάνω τὰς αὐτὰς κινήσεις μὲ τοὺς δύω πόδας ἐναλλάξ.

Yes, I repeat the same movements with the two feet alternately.

Ὅταν περιπατῆτε, ἀπὸ ποίων ἀρθρώσεων γίνονται αἱ κινήσεις;

When you walk, at what joints do the movements take place?

Ὅταν περιπατῶ, αἱ κινήσεις γίνονται ἀπὸ τῶν ἰσχίων, τῶν γονάτων, τῶν σφυρῶν καὶ τῶν ἀρθρώσεων τῶν δακτύλων.

When I walk the movements take place at the hips, the knees, the ankles, and the joints of the toes.

Τώρα στέκετε;

Do you stop now?

Ναί, τώρα στέκω.

Yes, I stop now.

Καὶ ἔπειτα κάθησθε;

And then do you sit down?

Ναί, ἔπειτα κάθημαι.

Yes, then I sit down.

Τί κάμνετε, ὅταν κάθησθε;

What do you do when you sit down?

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Ὅταν κάθημαι, θέτω τὸ ἓν πόδι μου ἐπάνω εἰς τὸ ἄλλο.	When I sit down I cross my legs (put one foot over the other).
Ὅταν θέτητε τὸ ἓν πόδι σας ἐπάνω εἰς τὸ ἄλλο, εἶσθε καλά;	When you cross your legs are you comfortable (all right)?
Μάλιστα, τώρα εἶμαι πολὺ καλά.	Yes, now I am all right.

Note that *ναί*, yes, signifies the exact opposite of the English word of the same sound. *Ναί* and *μάλιστα* both mean yes; the latter is somewhat more emphatic, yes, indeed! certainly! equivalent to the German *ja wohl!*

Ἀρθρώσεων.—The accent here is on the antepenult, although the final syllable contains the long vowel *ω*. This exception to the rule of accentuation occurs in the genitive singular and plural of many nouns of this class belonging to the third declension.

Grammar

THE MIDDLE OR PASSIVE VOICE—*Τὸ μέσον ἢ παθητικόν*

In the preceding exercises we have met with several verbs in the present indicative or subjunctive, the terminations of which were different from those given in the grammatical part of the third lesson. Such terminations were *κρατ-οῦμαι, κρατ-εῖσθε, κάθ-ημαι, γίν-ονται*: they belong to verbs in the middle or passive voice. The middle voice indicates that the action of the verb is exerted by the subject with reference to himself; the

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passive, that the action is exerted by another with reference to the subject. Thus, *σηκόνω* (active) means I raise; *σηκόνομαι* (middle), I raise myself, I rise; *σηκόνομαι* (passive), I am raised (by another person or a thing);—*δράττω* (active), I grasp (something); *δράττομαι* (middle), I grasp (something) for myself, for my own purpose; *δράττομαι* (passive), I am grasped (by somebody else). There is no difference in form between the middle and passive. Certain verbs have a passive or middle form with an active (or neuter) meaning, as *ἔρχομαι*, I go. These are called *deponent* verbs.

The following are the terminations of the present indicative and subjunctive passive of *λύω*, I loosen. The middle of verbs which admit this meaning is, as just said, the same in form as the passive.

PASSIVE

INDICATIVE		SUBJUNCTIVE	
λύομαι	*λυόμεθα*	*λύωμαι*	*λυώμεθα*
λύεσαι	*λύεσθε*	*λύησαι*	*λύησθε*
λύεται	*λύονται*	*λύηται*	*λύωνται*

In the examples thus far given it will be noticed that the accent is thrown as far back as the quantity of the final syllable will permit. This is the rule throughout the conjugation of the verb, except in the perfect participle, in certain moods of the aorist, and in the second future passive which is derived from the aorist. The apparent exception to this rule in the case of contracted verbs (see below) is the natural and

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necessary sequence of the contraction and its sign. In *κτυπάω*, for example, the accent falls regularly upon the *α*, and when this vowel is absorbed in the contracted termination (*κτυπάω - κτυπῶ*) the accent still clings to the same syllable, becoming circumflex instead of acute.

Contracted Verbs—*Συνῃρημένα ῥήματα*

We have had several verbs (*κτυπῶ, κινῶ, κρατῶ, κτλ.*) in the preceding lessons which ended in *ῶ* (circumflex accent on the termination). These are examples of contracted verbs, the full form of which would end in *άω* or *έω*. There is also a third class of contracted verbs in *όω-ῶ*, but in the modern usage this contraction is generally avoided by the insertion of a *ν* between the stem and the termination, in the present and imperfect tenses. *Ὑψόνω* is an example of a verb of this class, the ancient form (only very seldom employed at the present day) being *ὑψόω-ὑψῶ*.

The contraction does not take place in the aorist tenses, for in these, as we shall see in Lesson VI., the vowel of the stem is separated from that of the termination by *σ* or *θ*. In these forms the vowel of the stem is lengthened, *α* or *ε* becoming *η* (except in a few verbs, a list of which will be found in the Appendix), and *ο* becoming *ω*. The contraction follows certain definite rules which may readily be deduced from the following paradigms. The uncontracted forms here given are never used, but are shown merely for the sake of comparison.

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Active

Indicative

κτυπάω, ῶ	κτυπάομεν, ῶμεν
κτυπάεις, ᾷς	κτυπάετε, ᾶτε
κτυπάει, ᾷ	κτυπάουσι, ῶσι(ν)
κινέω, ῶ	κινέομεν, οῦμεν
κινέεις, εῖς	κινέετε, εῖτε
κινέει, εῖ	κινέουσι, οῦσι(ν)
ὑψόω, ῶ	ὑψόομεν, οῦμεν
ὑψόεις, οῖς	ὑψόετε, οῦτε
ὑψόει, οῖ	ὑψόουσι, οῦσι(ν)

Subjunctive

κτυπάω, ῶ	κτυπάωμεν, ῶμεν
κτυπάῃς, ᾷς	κτυπάητε, ᾶτε
κτυπάῃ, ᾷ	κτυπάωσι, ῶσι(ν)
κινέω, ῶ	κινέωμεν, ῶμεν
κινέῃς, ῇς	κινέητε, ῆτε
κινέῃ, ῇ	κινέωσι, ῶσι(ν)
ὑψόω, ῶ	ὑψόωμεν, ῶμεν
ὑψόῃς, οῖς	ὑψόητε, ῶτε
ὑψόῃ, οῖ	ὑψόωσι, ῶσι(ν)

Passive

Indicative

κτυπάομαι, ῶμαι	κτυπαόμεθα, ώμεθα
κτυπάεσαι, ᾶσαι	κτυπάεσθε, ᾶσθε
κτυπάεται, ᾶται	κτυπάονται, ῶνται

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κινέομαι, οῦμαι.	*κινεόμεθα, ούμεθα.*
κινέεσαι, εῖσαι.	*κινέεσθε, εῖσθε.*
κινέεται, εῖται.	*κινέονται, οῦνται.*
ὑψόομαι, οῦμαι.	*ὑψοόμεθα, ούμεθα.*
ὑψόεσαι, οῦσαι.	*ὑψόεσθε, οῦσθε.*
ὑψόεται, οῦται.	*ὑψόονται, οῦνται.*

SUBJUNCTIVE

κτυπάωμαι, ᾶμαι.	*κτυπαώμεθα, ώμεθα.*
κτυπάησαι, ᾶσαι.	*κτυπάησθε, ᾶσθε.*
κτυπάηται, ᾶται.	*κτυπάωνται, ᾶνται.*
κινέωμαι, ῶμαι.	*κινεώμεθα, ώμεθα.*
κινέησαι, ῆσαι.	*κινέησθε, ῆσθε.*
κινέηται, ῆται.	*κινέωνται, ῶνται.*
ὑψόωμαι, ῶμαι.	*ὑψοώμεθα, ώμεθα.*
ὑψόησαι, ῶσαι.	*ὑψόησθε, ῶσθε.*
ὑψόηται, ῶται.	*ὑψόωνται, ῶνται.*

The conjugation of a contracted verb in ῶ may be learned by reference to a dictionary, which usually gives the full form; when the contracted form is given, the full form (*άω, έω,* or *όω*) is added in parentheses. In the case of a passive or deponent verb the full form is indicated by the termination, *ῶμαι-άομαι,* and *οῦμαι-έομαι* or *όομαι.* Verbs in *όω* are, however, now written *όνω* or sometimes *ώνω*, hence passive *όνομαι* or *ώνομαι.* It should be noted that the dictionary form of the Greek verb is the first person singular present indicative, and not the infinitive.

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Grammatical Exercise

Present Indicative

Ἔρχομαι εἰς τὸ κάθισμα καὶ κάθημαι.
I go to the chair and sit down.
Ἔρχεσαι εἰς τὸ κάθισμα καὶ κάθησαι.
Ἔρχεται εἰς τὸ κάθισμα καὶ κάθηται.
Ἐρχόμεθα εἰς τὸ κάθισμα καὶ καθήμεθα.
Ἔρχεσθε εἰς τὸ κάθισμα καὶ κάθησθε.
Ἔρχονται εἰς τὸ κάθισμα καὶ κάθηνται.

Εἰς is pronounced very rapidly and without stress, almost as if it were written (as it often is in familiar tales and anecdotes) 'ς. The σ in *κάθισμα* is pronounced like z. The pronunciation of the first sentence is: érkhome 'sto káthizma kye káthime.

Present Subjunctive and Indicative Active

Ὅταν κτυπῶ πρᾶγμά τι, κινῶ τὸν βραχίονά μου.
When I strike something I move my arm.
Ὅταν κτυπᾷς πρᾶγμά τι, κινεῖς τὸν βραχίονά σου.
Ὅταν κτυπᾷ πρᾶγμά τι, κινεῖ τὸν βραχίονά του.
Ὅταν κτυπῶμεν πρᾶγμά τι, κινοῦμεν τοὺς βραχίονάς μας.
Ὅταν κτυπᾶτε πρᾶγμά τι, κινεῖτε τοὺς βραχίονάς σας.
Ὅταν κτυπῶσι πρᾶγμά τι, κινοῦσι τοὺς βραχίονάς των.

Present Subjunctive Middle and Indicative Active

Ὅταν κινῶμαι κατ' αὐτὸν τὸν τρόπον, βηματίζω.
When I move in this way I take a step.
Ὅταν κινῆσαι κατ' αὐτὸν τὸν τρόπον, βηματίζεις.
Ὅταν κινῆται κατ' αὐτὸν τὸν τρόπον, βηματίζει.

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Ὅταν κινώμεθα κατ' αὐτὸν τὸν τρόπον, βηματίζομεν.
Ὅταν κινῆσθε κατ' αὐτὸν τὸν τρόπον, βηματίζετε.
Ὅταν κινῶνται κατ' αὐτὸν τὸν τρόπον, βηματίζουσιν.

Present Indicative and Subjunctive Active

Ἀρχίζω νὰ ὁμιλῶ τὴν ἑλληνικήν.
I am beginning to speak Greek.
Ἀρχίζεις νὰ ὁμιλῇς τὴν ἑλληνικήν.
Ἀρχίζει νὰ ὁμιλῇ τὴν ἑλληνικήν.
Ἀρχίζομεν νὰ ὁμιλῶμεν τὴν ἑλληνικήν.
Ἀρχίζετε νὰ ὁμιλῆτε τὴν ἑλληνικήν.
Ἀρχίζουσι νὰ ὁμιλῶσι τὴν ἑλληνικήν.

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LESSON FIFTH

ΜΑΘΗΜΑ ΠΕΜΠΤΟΝ

Thought Exercise

Θὰ ἀνέλθω τὴν κλίμακα.
tha anelltho tin glyimaka

I am going (future) up-stairs.

Θέτω τὸν δεξιόν μου πόδα εἰς τὴν κατωτάτην βαθμίδα
theto ton dheksion moo podha is tin gatotatin vathmidha
τῆς κλίμακος.
tis klyimakos

I put the right my foot on the lowest step of the staircase.

Ὑψόνω τὸν ἑαυτόν μου ἐπὶ τοῦ δεξιοῦ μου ποδός.
ipsono ton eafton moo epi too dhekstoo moo podhos

I raise the self of me upon the right my foot.

Στηρίζομαι ἐπὶ τοῦ ἰδίου ποδός.
stirizome epi too idhioo podhos

I support myself upon the same foot.

Ἀναβιβάζω τὸν ἄλλον μου πόδα.
anavivazo ton alon moo podha

I raise up the other my foot.

Θέτω τὸν ἀριστερον μου πόδα εἰς τὴν δευτέραν βαθμίδα.
theto ton aristeron moo podha is tin dhefteran vathmidha

I place the left my foot on the second step.

Ὑψόνω τὸν ἑαυτόν μου ἐπὶ τοῦ αὐτοῦ ποδός.
ipsono ton eafton moo epi too afloo podhos

I raise the self of me upon the same foot.

Κρατοῦμαι ἐπὶ τοῦ ἀριστεροῦ μου ποδός.
kratoome epi too aristeroo moo podhos

I support myself upon the left my foot.

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Ἐπαναλαμβάνω ταύτας τὰς κινήσεις μὲ τὸν δεξιὸν καὶ
epanalanvano taftas tas kyinyisis me ton dheksion kye
τὸν ἀριστερόν μου πόδα ἀλληλοδιαδόχως.
ton aristeron moo podha alyilodhiadhokhos

I repeat these movements with the right and the left my foot alternately.

Τώρα ἀνέρχομαι τὴν κλίμακα.
tora anerkhome tin glyimaka

Now I am going (continued action) up-stairs.

Τώρα θὰ κατέλθω τὴν κλίμακα.
tora tha katelthо tin glyimaka

Now I am going (future) down-stairs.

Κατέρχομαι τὴν κλίμακα, κινῶν τοὺς πόδας μου ἀντιθέ-
katerkhome tin glyimaka kyinon toos podhas moo andithe-
τως ἢ πρότερον.
tos i proteron

I am going (continued action) down-stairs, moving the feet my inversely than before.

The initial κ of *κλίμακα*, accusative singular of *ἡ κλίμαξ*, the stairs, being preceded immediately by *ν*, is pronounced, in ordinary conversation, as g: *τὴν κλίμακα* —tin glyímaka; for the same reason, in the second sentence, *τὴν κατωτάτην βαθμίδα* is pronounced tin gatotátin vathmídha; in the same sentence, *τῆς κλίμακος* is pronounced tis klyímakos, since the *κ* is preceded by *ς* and not *ν*.

Conversation Exercise

Τί θὰ κάμητε;	What are you going to do?
Θὰ ἀνέλθω τὴν κλίμακα.	I am going up-stairs.
Τίς θὰ ἀνέλθῃ τὴν κλίμακα;	Who is going up-stairs?
Ἐγὼ θὰ ἀνέλθω τὴν κλίμακα.	*I* am going up stairs.

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Θὰ ἀνέλθῃ τις τὴν κλίμακα;	Will any one go up-stairs?
Μάλιστα, λέγω ὅτι ἐγὼ θὰ ἀνέλθω αὐτήν.	Yes, I say that *I* shall go up it (*i.e.* the stairway).
Θὰ ἀνέλθητε ἢ θὰ κατέλθητε τὴν κλίμακα;	Will you go up or down the stairs?
Τώρα θὰ ἀνέλθωμεν τὴν κλίμακα· ὕστερον θὰ κατέλθωμεν αὐτήν.	Now we are going up-stairs; later we shall go down it (the stairway).
Προχωρεῖτε πρὸς τὴν κλίμακα;	Do you go toward the stairs?
Ναί, προχωροῦμεν πρὸς τὴν κλίμακα.	Yes, we go toward the stairs.
Ποῦ θέτετε τὸν δεξιόν σας πόδα;	Where do you place your right foot?
Θέτω αὐτὸν εἰς τὴν βαθμίδα τῆς κλίμακος.	I place it on the step of the stairway.
Εἰς ποίαν βαθμίδα θέτετε τὸν πόδα σας;	Upon which step do you place your foot?
Θέτω τὸν πόδα μου εἰς τὴν κατωτάτην βαθμίδα τῆς κλίμακος.	I place my foot on the lowest step of the stairway.
Ὑψόνετε τὸν ἑαυτόν σας ἐπὶ τοῦ ποδός σας;	Do you raise yourself on your foot?
Ναί, ὑψόνω τὸν ἑαυτόν μου ἐπὶ τοῦ δεξιοῦ μου ποδός.	Yes, I raise myself upon my right foot.
Τώρα στηρίζεσθε ἐπὶ τοῦ ἰδίου ποδός;	Do you now support yourself on the same foot?
Μάλιστα, στηρίζομαι ἐπὶ τοῦ δεξιοῦ μου σκέλους.	Yes, I support myself upon my right leg.
Δὲν στηρίζεσθε ἐπὶ τοῦ ἀριστεροῦ;	Do you not support yourself on the left (leg)?
Ὄχι, τώρα στηρίζομαι ἐπὶ	No, I support myself now

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τοῦ δεξιοῦ· ὅταν κάμω δεύτερον βῆμα, θὰ στηριχθῶ ἐπὶ τοῦ ἀριστεροῦ μου σκέλους.

on the right; when I make a second step I shall support myself upon my left leg.

Ἀναβιβάζετε τώρα τὸν ἀριστερόν σας πόδα;

Do you now draw up your left foot?

Ναί, ἀναβιβάζω τὸν ἀριστερόν.

Yes, I draw up the left (foot).

Ποῦ θέτετε αὐτόν;

Where do you put it?

Θέτω αὐτὸν εἰς τὴν δευτέραν βαθμίδα τῆς κλίμακος.

I put it on the second step of the stairs.

Δὲν εἶναι τώρα ἀμφότεροι οἱ πόδες εἰς τὴν πρώτην βαθμίδα;

Are not now both feet on the first step?

Ὄχι, δὲν θέτω τὸν ἀριστερόν μου πόδα εἰς τὴν πρώτην, ἀλλὰ εἰς τὴν δευτέραν βαθμίδα.

No, I do not place my left foot on the first but on the second step.

Ἐπὶ ποίου ποδὸς στηρίζεσθε τώρα;

Upon which foot do you support yourself now?

Στηρίζομαι ἐπὶ τοῦ ἀριστεροῦ μου ποδός, σύρω τὸν δεξιὸν καὶ θέτω αὐτὸν εἰς τὴν τρίτην βαθμίδα τῆς κλίμακος.

I support myself on my left foot, draw up the right, and place it on the third step of the stairs.

Ἐπαναλαμβάνετε ταύτας τὰς κινήσεις μὲ ἀμφοτέρους τοὺς πόδας ἀλληλοδιαδόχως;

Do you repeat these movements with both feet alternately?

Ναί, ἐπαναλαμβάνω ταύτας τὰς κινήσεις μὲ τὸν δεξιὸν

Yes, I repeat these movements with my right

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καὶ τὸν ἀριστερόν μου πόδα ἀλληλοδιαδόχως.	and my left foot alternately.
Τί κάμνετε, ὅταν κινῆτε οὕτω τοὺς πόδας σας ἀλληλοδιαδόχως;	What do you do when you move thus your feet alternately?
Ἀνέρχομαι τὴν κλίμακα.	I ascend the stairs.
Τίς ἀνέρχεται τὴν κλίμακα;	Who is going (present) up-stairs?
Ἐγὼ ἀνέρχομαι αὐτήν.	I am.
Δὲν κατέρχεσθε τὴν κλίμακα;	Are you not going (present) down-stairs?
Πρῶτον ἀνέρχομαι καὶ ἔπειτα κατέρχομαι τὴν κλίμακα.	First I go up and then I go down the stairs.
Τί κάμνετε, ὅταν κατέρχησθε τὴν κλίμακα;	What do you do when you descend the stairs?
Ὅταν κατέρχωμαι τὴν κλίμακα, κινῶ τοὺς πόδας μου ἀντιθέτως ἢ πρότερον.	When I go down-stairs I move my feet inversely to the way I did before (*i. e.* when going up-stairs).

Grammar

THE IMPERFECT—*ὁ παρατατικός*

There are four past tenses in Greek—namely, the imperfect, aorist, perfect, and pluperfect.

The imperfect, which is wanting in the subjunctive mood, is formed from the present by changing the termination *ω* of the active into *ον*, and *ομαι* of the middle or passive into *όμην*.

The Augment.—The imperfect and the aorist indica-

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tive take a prefix to the stem in the shape of the letter ε, called the augment, ἡ αὔξησις. To verbs with an initial consonant this letter is prefixed without change, being then called the *syllabic augment.* Verbs beginning with ρ, however, double this letter when taking the augment; thus: ῥίπτω, to throw; aorist, ἔρριψα. (The ρ is also doubled in compounds: καταρρίπτω, to throw down.) In the case of verbs beginning with a long vowel (η or ω) or the diphthongs ει or ου, there is no augment. In verbs beginning with a short vowel or with a diphthong other than ει or ου, the initial syllable is lengthened. This is called the *temporal augment;* it is formed by changing initial α to η, ε to η, ο to ω, αι to ῃ, αυ to ηυ, οι to ῳ, ευ to ηυ. Before ῐ or ῠ (short) the ε is absorbed and the vowel is lengthened to ῑ or ῡ (long), a change that is imperceptible in prose to either the eye or the ear.* Nine verbs beginning with ε form the temporal augment in ει instead of η. A list of these will be found in the Appendix.

The search in the dictionary for a verb of which the imperfect or aorist indicative only is known will be facilitated by remembering that the imperfect or aorist initial

ει corresponds to the present initial ε (in nine verbs) or ει
ευ corresponds to the present initial ευ
η " " " " " α, ε, or η
ῃ " " " " " αι

* Remember that ει, η, ι, οι, υ, and υι, whether long or short, are always pronounced like *i* in pique—never like *i* in pit.

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ηυ	corresponds	to	the	present	initial	αυ or ευ
ι	"	"	"	"	"	ι
ου	"	"	"	"	"	ου
υ	"	"	"	"	"	υ
ω	"	"	"	"	"	ο or ω
ῳ	"	"	"	"	"	οι

This is a useful table, a little study of which now will perhaps save tedious search through the dictionary in future reading.

Verbs compounded with prepositions take the augment immediately after the preposition; when the latter ends in a vowel this disappears; thus, ἀνα-βαίνω, I ascend, becomes ἀν-έβαινον, I was ascending. The final vowel of περὶ or πρὸ is, however, never elided, though the ο of πρὸ sometimes forms a contraction with the augment ε, the two being fused into ου. The existence of this contraction is indicated by the coronis (') placed over the υ: thus προ-χωρῶ, I advance, becomes προὐχώρουν, I was advancing. This contraction does not take place in words in which the augment receives the accent; thus, προ-λέγω, I predict, becomes προέλεγον, I was predicting.

Verbs compounded with words or particles other than prepositions take the augment at the beginning of the word; thus, τοποθετῶ, I place, becomes ἐτοποθέτουν, I was placing. An exception to this rule exists in the case of verbs compounded with δὺς or εὖ when this prefix is followed immediately by a short vowel; thus, εὐαρεστῶ, I please, becomes εὐηρέστουν, I was pleasing. When, however, a long vowel or a consonant follows the prefix, the augment is placed at the

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beginning of the verb; *εὐλογῶ*, I bless, becomes *ηὐλό-γουν*, I was blessing.*

In the vernacular the augment is sometimes placed before the preposition instead of after it, *e. g.* the imperfect of *περι-πατῶ*, I walk, may be *ἐπεριπάτουν* or *περιεπάτουν*. In the vernacular also the augment is usually omitted in all verbs beginning with a vowel and in those of more than two syllables.

Note that many of the examples above given are of verbs in *έω-ῶ*, the full termination of the imperfect, *εον*, therefore being contracted into *ουν*.

IMPERFECT

ACTIVE		MIDDLE OR PASSIVE	
ἔλυον	ἐλύομεν	ἐλυόμην	ἐλυόμεθα
ἔλυες	ἐλύετε	ἐλύεσο	ἐλύεσθε
ἔλυε	ἔλυον	ἐλύετο	ἐλύοντο
ἐκτύπων	ἐκτυπῶμεν	ἐκτυπώμην	ἐκτυπώμεθα
ἐκτύπας	ἐκτυπᾶτε	ἐκτυπᾶσο	ἐκτυπᾶσθε
ἐκτύπα	ἐκτύπων	ἐκτυπᾶτο	ἐκτυπῶντο
ἐκίνουν	ἐκινοῦμεν	ἐκινούμην	ἐκινούμεθα
ἐκίνεις	ἐκινεῖτε	ἐκινεῖσο	ἐκινεῖσθε
ἐκίνει	ἐκίνουν	ἐκινεῖτο	ἐκινοῦντο
ὕψουν	ὑψοῦμεν	ὑψούμην	ὑψούμεθα
ὕψους	ὑψοῦτε	ὑψοῦσο	ὑψοῦσθε
ὕψου	ὕψουν	ὑψοῦτο	ὑψουντο

* *Εὑρίσκω*, I find, takes no augment, the imperfect being *εὕρισκον*. Note the rough breathing; *εὑ* and words compounded with it have the smooth breathing.

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As already stated, the verbs in *όω-ῶ*, in the modern language, insert a *ν* before the termination (*όνω* or *ώνω*), and are then conjugated as verbs with consonantal stem. It is only occasionally in the elevated literary style that they suffer a contraction in the present and imperfect tenses.

Grammatical Exercise

IMPERFECT

Ἔλυον τὰ σανδάλια μου καὶ ἐκίνουν τὰς χεῖράς μου.
I was untying my shoes and was moving my hands.
Ἔλυες τὰ σανδάλιά σου καὶ ἐκίνεις τὰς χεῖράς σου.
Ἔλυε τὰ σανδάλιά του καὶ ἐκίνει τὰς χεῖράς του.
Ἐλύομεν τὰ σανδάλιά μας καὶ ἐκινοῦμεν τὰς χεῖράς μας.
Ἐλύετε τὰ σανδάλιά σας καὶ ἐκινεῖτε τὰς χεῖράς σας.
Ἔλυον τὰ σανδάλιά των καὶ ἐκίνουν τὰς χεῖράς των.

Κατηρχόμην τὴν κλίμακα καὶ ἐκτύπων τὴν βαθμίδα μὲ τὴν πτέρναν μου.
I was going down the stairs and was striking the step with my heel.
Κατήρχεσο τὴν κλίμακα καὶ ἐκτύπας τὴν βαθμίδα μὲ τὴν πτέρναν σου.
Κατήρχετο τὴν κλίμακα καὶ ἐκτύπα τὴν βαθμίδα μὲ τὴν πτέρναν του.
Κατηρχόμεθα τὴν κλίμακα καὶ ἐκτυπῶμεν τὴν βαθμίδα μὲ τὰς πτέρνας μας.
Κατήρχεσθε τὴν κλίμακα καὶ ἐκτυπᾶτε τὴν βαθμίδα μὲ τὰς πτέρνας σας.
Κατήρχοντο τὴν κλίμακα καὶ ἐκτύπων τὴν βαθμίδα μὲ τὰς πτέρνας των.

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LESSON SIXTH

ΜΑΘΗΜΑ ΕΚΤΟΝ

Thought Exercise

Θὰ κάμω περίπατον.
tha kamo peripaton
I am going to take a walk.

Πρέπει πρῶτον νὰ φορέσω τὰ χειρόκτιά μου.
prepi proton na foreso ta chiroktia moo
It is necessary first that I put on the gloves my.

Λαμβάνω τὸ ἀριστερόν μου χειρόκτιον εἰς τὴν δεξιάν μου
lanvano to aristeron moo chiroktion is tin dheksian moo
χεῖρα.
chira
I take the left my glove in the right my hand.

Εἰσάγω τοὺς δακτύλους τῆς ἀριστερᾶς.
isagho toos dhaktiloos tis aristeras
I introduce the fingers of the left (hand).

Θέτω τοὺς δακτύλους τοῦ χειροκτίου εἰς τὰ δάκτυλα τῆς
theto toos dhaktiloos too chiroktioo is ta dhaktila tis
χειρός μου.
chiros moo
I put the fingers of the glove on the fingers of the hand my.

Ἔπειτα θέτω καὶ τὸν ἀντίχειρα καὶ κομβόνω τὸ χει-
epita theto kye ton andichira kye konvono to chi-
ρόκτιον ἐπὶ τοῦ καρποῦ.
roktion epi too karpoo
Then I put on also the thumb and I button the glove at the wrist.

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Λαμβάνω τὸ δεξιὸν χειρόκτιον εἰς τὴν ἀριστεράν μου καὶ
lanvano to dheksion chiroktion is tin aristeran moo kye
φορῶ αὐτὸ κατὰ τὸν αὐτὸν τρόπον.
foro afto kata ton afton tropon

I take the right glove in the left (hand) my and I put it on after the same manner.

Τώρα ἔχω φορέσει τὰ χειρόκτιά μου καὶ λαμβάνω τὸν
tora ekho foresi ta chiroktia moo kye lanvano tom
πῖλόν μου καὶ τὸ ραβδίον.
bilon moo kye to ravdhion

Now I have put on the gloves my and I take the hat my and the cane.

Ἀνοίγω τὴν θύραν, φορῶ τὸν πῖλόν μου καὶ ἐξέρχομαι
anyigho tin thiran foro tom bilon moo kye ekserkhome
κλείων τὴν θύραν.
klyion tin thiran

I open the door, I put on the hat my, and I go out, closing the door.

Ἡ θύρα τρύζει ὀλίγον, ὅταν στρέφηται.
i thira trizi olyighon otan strefite

The door creaks a little when it turns.

Πρέπει νὰ ἐνθυμηθῶ νὰ ἀλείψω δι' ἐλαίου τοὺς στρόφιγ-
prepi na enthimitho na alyipso dhieleoo toos strofing-
γας, ὅταν ἐπιστρέψω.
gas otan epistrepso

It is necessary that I remember that I anoint with oil the hinges when I return.

Conversation Exercise

Hereafter in the Conversation Exercises the questions only will, as a rule, be given, and the student is expected to form the replies himself. Read the question first aloud and then give the answer, which will be very easy if the preceding Thought Exercise have been carefully learned. If two are studying together, let one ask the question and the other *repeat the question*, without looking at the book, and then give the answer. After the exercise has been gone through

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with in this way, it is a good plan to copy the questions on paper and then write the answers to them.

Ὅταν θὰ κάμητε περίπατον, τί πρέπει νὰ φορέσητε; Τί λαμβάνετε εἰς τὴν δεξιάν σας χεῖρα; Εἰς τί λαμβάνετε τὸ ἀριστερόν σας χειρόκτιον; Τοὺς δακτύλους ποίας χειρὸς εἰσάγετε; Τί θέτετε εἰς τὰ δάκτυλα τῆς χειρός σας; Ποῦ θέτετε τοὺς δακτύλους τοῦ χειροκτίου σας; Εἰς τὰ δάκτυλα ποίας χειρὸς θέτετε τοὺς δακτύλους τοῦ ἀριστεροῦ σας χειροκτίου; Καὶ τί θέτετε ἔπειτα; Θέτω καὶ τον ἀντίχειρα. Τί κάμνετε τώρα; Ποῦ κομβόνετε αὐτό; Τί κάμνετε κατόπιν;[1] *λαμβάνω τὸ ἄλλο*[2] *χειρόκτιον εἰς τὴν ἄλλην χεῖρα. Ὅταν ἔχητε φορέσει τὰ χειρόκτιά σας, τί πρέπει νὰ λάβητε; Ὅταν ἀνοίγητε τὴν θύραν, ἐξέρχεσθε; Ὅταν ἐξέρχησθε, κλείετε τὴν θύραν; Τί τρύζει; Τρύζει αὐτὴ πολύ; ὄχι, δὲν τρύζει πολὺ, ἀλλὰ τρύζει ὀλίγον. Θὰ ἐνθυμηθῆτε νὰ ἀλείψητε δι' ἐλαίου τὴν θύραν, ὅταν ἐπιστρέψητε; Τί πρέπει νὰ κάμνωσιν,*[3] *ὅταν τρύζῃ ἡ θύρα; πρέπει νὰ τὴν ἀλείψωσι δι' ἐλαίου.*

[1] After that. [2] Other. [3] *Τί πρέπει νὰ κάμνωσιν;* what is to be done (what is it necessary that they do)? The Greeks, like the English, often employ the third person plural in a general sense, as *λέγουσιν ὅτι*—they say that. The *ν* is here added because the following word begins with a vowel.

Grammar

The Aorist—*ὁ ἀόριστος*

The aorist and the imperfect are the past tenses in most frequent use; they both express a past action, yet differ essentially in meaning. The imperfect expresses an action that was performed repeatedly or

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habitually in the past, while the aorist refers to an action that was performed but once; thus: *ἔγραφον* (imperfect), *ὅταν εἰσῆλθε* (aorist), I was writing when he entered.

Modern Greek retains as a rule but one of the two aorists of the ancient language, and this usually the first. A few verbs in common use, however, have only the second aorist.

The first aorist indicative is formed from the present by prefixing the augment and changing the termination *ω* of the active into *σα* and *ομαι* of the passive or middle into *θην*. In the case of the contracted verbs the *α* or *ε* of the stem is lengthened to *η*. In a few verbs of this class, however, no vowel change takes place (see Appendix). An instance of this occurs in the Thought Exercise of the present lesson, in *πρέπει νὰ φορέσω*, I must put on, from *φορῶ* (*έω*). In the case of verbs in *όνω* or *ώνω*, which in the ancient language have the form of a contracted verb in *ῶ-όω*, the *ο* is lengthened to *ω* (or the *ω* of the present is retained), and the *ν* is dropped.

The augment is found only in the indicative. In the passive the termination takes the circumflex accent, forming an exception to the general rule that the accent of the verb is thrown as far back as the quantity of the final syllable will permit. Another exception to this rule is that, in compound words, the accent can never fall back beyond the augment or, in case there is none, beyond where it would naturally be; thus: *εἰσάγω*, I introduce, becomes in the imperfect *εἰσῆγον*, and not *εἴσηγον*.

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Active

Indicative		Subjunctive	
ἔλυσα	ἐλύσαμεν	λύσω	λύσωμεν
ἔλυσας	ἐλύσατε	λύσῃς	λύσητε
ἔλυσε	ἔλυσαν	λύσῃ	λύσωσι(ν)
ἐκτύπησα	ἐκτυπήσαμεν	κτυπήσω	κτυπήσωμεν
ἐκτύπησας	ἐκτυπήσατε	κτυπήσῃς	κτυπήσητε
ἐκτύπησε	ἐκτύπησαν	κτυπήσῃ	κτυπήσωσι(ν)
ἐκίνησα	ἐκινήσαμεν	κινήσω	κινήσωμεν
ἐκίνησας	ἐκινήσατε	κινήσῃς	κινήσητε
ἐκίνησε	ἐκίνησαν	κινήσῃ	κινήσωσι(ν)
ὕψωσα	ὑψώσαμεν	ὑψώσω	ὑψώσωμεν
ὕψωσας	ὑψώσατε	ὑψώσῃς	ὑψώσητε
ὕψωσε	ὕψωσαν	ὑψώσῃ	ὑψώσωσι(ν)

Passive or Middle

Indicative		Subjunctive	
ἐλύθην	ἐλύθημεν	λυθῶ	λυθῶμεν
ἐλύθης	ἐλύθητε	λυθῇς	λυθῆτε
ἐλύθη	ἐλύθησαν	λυθῇ	λυθῶσι(ν)
ἐκτυπήθην	ἐκτυπήθημεν	κτυπηθῶ	κτυπηθῶμεν
ἐκτυπήθης	ἐκτυπήθητε	κτυπηθῇς	κτυπηθῆτε
ἐκτυπήθη	ἐκτυπήθησαν	κτυπηθῇ	κτυπηθῶσι(ν)
ἐκινήθην	ἐκινήθημεν	κινηθῶ	κινηθῶμεν
ἐκινήθης	ἐκινήθητε	κινηθῇς	κινηθῆτε
ἐκινήθη	ἐκινήθησαν	κινηθῇ	κινηθῶσι(ν)

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ὑψώθην	ὑψώθημεν	ὑψωθῶ	ὑψωθῶμεν
ὑψώθης	ὑψώθητε	ὑψωθῇς	ὑψωθῆτε
ὑψώθη	ὑψώθησαν	ὑψωθῇ	ὑψωθῶσι(ν)

Grammatical Exercise

AORIST INDICATIVE

Ἔλυσα τὸ ἄλογον καὶ τὸ ἐκτύπησα μὲ τὴν μάστιγα.
I unhitched the horse and struck him with the whip.
Ἔλυσας τὸ ἄλογον καὶ τὸ ἐκτύπησας μὲ τὴν μάστιγα.
Ἔλυσε τὸ ἄλογον καὶ τὸ ἐκτύπησε μὲ τὴν μάστιγα.
Ἐλύσαμεν τὸ ἄλογον καὶ τὸ ἐκτυπήσαμεν μὲ τὴν μάστιγα.
Ἐλύσατε τὸ ἄλογον καὶ τὸ ἐκτυπήσατε μὲ τὴν μάστιγα.
Ἔλυσαν τὸ ἄλογον καὶ τὸ ἐκτύπησαν μὲ τὴν μάστιγα.

Συνεκινήθην ἐκ τῆς εἰδήσεως τοῦ θανάτου τῆς ἐξαδέλφης μου.
I was agitated by the news of the death of my (female) cousin.
Συνεκινήθης ἐκ τῆς εἰδήσεως τοῦ θανάτου τῆς ἐξαδέλφης σου.
Συνεκινήθη ἐκ τῆς εἰδήσεως τοῦ θανάτου τῆς ἐξαδέλφης του.
Συνεκινήθημεν ἐκ τῆς εἰδήσεως τοῦ θανάτου τῆς ἐξαδέλφης μας.
Συνεκινήθητε ἐκ τῆς εἰδήσεως τοῦ θανάτου τῆς ἐξαδέλφης σας.
Συνεκινήθησαν ἐκ τῆς εἰδήσεως τοῦ θανάτου τῆς ἐξαδέλφης των.

Συνεκινήθην is the aorist of the middle verb, συγκινοῦμαι, I am touched, moved, agitated. When σύν or

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ἐν is joined to a verb beginning with γ, κ, or χ, the ν is changed to γ. Similarly before β, π, or φ it becomes μ: before λ, μ, or ρ, it becomes λ, μ, or ρ respectively; before σ it disappears. When the preposition and the main part of the verb are separated by the augment, the ν reappears.

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LESSON SEVENTH

ΜΑΘΗΜΑ ΕΒΔΟΜΟΝ

Thought Exercise

Ποίαν ὁδὸν θὰ λάβω;
pian odhon tha lavo
Which way shall I take?

Θέλω ὑπάγει εἰς τὴν ἄνω πόλιν.
thelo ipayi is tin ano polyin
I will go to the up-town.

Διέρχομαι εἰς τὸ ἀπέναντι τῆς ὁδοῦ.
dhierkhome is to apenandi tis odhoo
I cross to the opposite (side) of the street.

Στρέφω τὴν γωνίαν πρὸς τὰ δεξιά.
strefo tin ghonyian pros ta dheksia
I turn the corner toward the right.

Περιμένω νὰ διέλθῃ ἡ ἅμαξα.
perimeno na dhielthi i amaksa
I wait that may go by the wagon.

Σταματῶ νὰ παρατηρήσω τὰ ποδήλατα.
stamato na paratiriso ta podhilata
I stop that I may watch the bicycles.

Πρέπει νὰ ἐπιστρέψω εἰς τὴν οἰκίαν (τὸ σπίτι) διότι
prepi na epistrepso is tin ikyian to spiti dhioti
ἀρχίζει νὰ βρέχῃ.
archizi na vrechi
It is necessary that I return to the house for it begins that it rains.

Ἀνοίγω τὸ ἀλεξιβρόχιόν μου.
anyigho to aleksivrochion moo
I open the umbrella my.

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Ἐλησμόνησα τὰ ἐλάστικά μου.
elyizmonyisa ta elastika moo
I have forgotten the rubbers my.

Θὰ βρέξω τοὺς πόδας μου (τὰ πόδια μου).
tha vrekso toos podhas moo ta podhya moo
I shall wet the feet my.

Ἀδιάφορον· θὰ ἀλλάξω τὰ σανδάλιά μου, ὅταν θὰ ἐπι-
adhiaforon tha alakso ta sandhalyia moo otan tha epi-
στρέψω εἰς τὴν οἰκίαν.
strepso is tin ikyian
Never mind; I will change the shoes my when I shall return to the house.

Πιστεύω δὲν θὰ κρυώσω.
pistevo dhen tha krioso
I trust I shall not take cold.

The words in brackets are those usually employed in the vernacular.

Conversation Exercise

Ποίαν ὁδὸν θὰ λάβωμεν; ἂς ὑπάγωμεν[1] εἰς τὴν ἄνω πόλιν. Διέρχεσθε εἰς τὸ ἀπέναντι τῆς ὁδοῦ; Στρέφετε τὴν γωνίαν πρὸς τὰ ἀριστερά; ὄχι, δὲν στρέφω τὴν γωνίαν πρὸς τὰ ἀριστερά, ἀλλὰ πρὸς τὰ δεξιά. Διατί[2] περιμένετε; Καὶ διατί σταματᾶτε ἤδη;[3] Δύνασθε νὰ διευθύνητε ποδήλατον;[4] Μάλιστα, ἔμαθα νὰ διευθύνω τὸ παρελθὸν ἔτος καὶ εὐχαριστοῦμαι πολὺ δι' αὐτό.[5] Ἀρχίζει νὰ βρέχῃ; Λοιπὸν πρέπει[6] νὰ ἐπιστρέψητε εἰς τὴν οἰκίαν; Ἀνοίγετε τὸ ἀλεξιβρόχιόν σας; Ἐλησμονήσατε κἄτι τι;[7] Δὲν θὰ βρέξητε τοὺς πόδας σας; Θὰ ἀλλάξητε τὰ σανδάλιά σας, ὅταν θὰ ἐπιστρέψητε εἰς τὴν οἰκίαν; Νομίζετε ὅτι θὰ κρυώσητε;[8] Δὲν ἠξεύρω, ἀλλὰ δὲν πιστεύω.[9] Κρυόνετε εὐκόλως;[10] Μά-

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λιστα, κρυόνῳ τόσον εὐκόλως ὥστε φοβοῦμαι μὴ ἀσθενήσω.[11]

[1] Let us go. [2] Why. [3] Now. [4] Can you ride a bicycle? [5] Yes, I learned to ride last year, and I enjoy it greatly. [6] Then must you? [7] Have you forgotten anything? [8] Do you think you will take cold? [9] I don't know, but I hope not. [10] Easily. [11] Yes, I take cold so easily that I fear lest I become sick. Μή is the negative particle used instead of οὐ with the subjunctive (usually), the imperative, and participles.

Reading Exercise

Hereafter each lesson will include a short selection for reading, with the aim chiefly of giving to the student a good working vocabulary. In order to acquire this vocabulary it is not sufficient to learn to translate the selection so that the English equivalent can be given when the Greek is before the eyes. The student must be able to give the Greek equivalent of the English sentence, or rather the Greek expression of the idea contained in the English sentence—a very different matter! The aim of the present method is to teach the student to associate his *ideas* with the Greek expression of them, and the reverse; *not* to associate a word or a sentence of one language with the corresponding word or sentence in the other. Indeed, there are few words in any language which find their exact equivalent in the words of another idiom. Of course, in a method for self-instruction, as this aims primarily to be, it is necessary to go from the known to the unknown, to explain the meaning of the Greek sentence in English words; but as soon as this meaning is grasped, the student must attach it to the Greek phrase and then dismiss the English from his mind.

In using this exercise for the purpose of enlarging his vocabulary, the student should read and re-read the selection until he can understand it perfectly without referring to, or even thinking of, the English version. After this, he should read each sentence over once or twice, and immediately repeat it while looking away from the book. The entire selection may be learned by heart if desired (it will be found helpful), but this is not essential; all that is insisted upon is that each independent sentence be repeated (not simply read from the printed page) with full appreciation of its meaning, and that it be repeated *aloud*. When the whole has been

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gone through with in this way, the student should exercise himself upon it by forming questions and answering them, in Greek, using the material furnished by the selection just read. As an example of how this is to be done, a "Vocabulary Exercise" is appended to this section, but in subsequent lessons the student must construct it for himself. It is not necessary to do this in writing, but whether written or not it must always be recited *viva voce*. Nothing helps more to the acquisition of a language than vocal practice. Whenever circumstances permit, *all* the exercises should be read and recited aloud, for this will give a familiarity with the language that no amount of mental reading will afford. A language cannot be learned unless it be *heard*, and if you cannot hear others speak it you must hear yourself, even if your pronunciation be not that of the polished Athenian. It is better to speak broken Greek than not to understand it at all.

Ἡ *κυρία καὶ ἡ τίγρις.*

Κυρία τις περιεπάτει ποτὲ μόνη εἰς τόπον ὅπου εὑρίσκοντο τίγρεις. Ἓν δὲ τῶν τρομερῶν τούτων ζώων ἐμφανισθὲν αἰφνηδίως ἤρχισε νὰ πλησιάζῃ πρὸς αὐτὴν. Τί ἐδύνατο ἐκείνη νὰ πράξῃ πρὸς ὑπεράσπισίν της; Εἰς μίαν στιγμὴν ἐπενόησε μέθοδον, διὰ τῆς ὁποίας ἤθελε δυνηθῇ ἴσως νὰ ἀποδιώξῃ τὴν τίγριν. Ἀνοίγει αἰφνηδίως πρὸς τὴν τίγριν τὸ ἀλεξήλιον, τὸ ὁποῖον ἐκράτει εἰς τὴν χεῖρά της, καὶ τὸ θηρίον τρομάξαν ἐκ τούτου ἀμέσως ἐστράφη καὶ ἔφυγε δρομαίως εἰς τὰ δάση.

The Lady and the Tiger.

A lady was once walking alone in a place where tigers were found. One of these terrible animals appearing suddenly began to draw near to her. What could she do for her defense? In a moment she thought of a plan by means of which she might perhaps be able to drive away the tiger. She opens suddenly in the face of the tiger the parasol, which she was holding in her hand, and the beast, taking fright at this, immediately turned about and fled incontinently into the woods.

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VERBS

περιεπάτει, 3d pers. sing. imp. ind. περιπατῶ (έω), to walk, promenade.

εὑρίσκοντο, 3d pers. plur. imp. ind. εὑρίσκομαι, to be found, exist.

ἐμφανισθέν, aor. part. neut. ἐμφανίζομαι, to appear.

ἤρχισε, 3d pers. sing. aor. ind. ἀρχίζω, to begin.

πλησιάζῃ, 3d pers. sing. pres. subj. πλησιάζω, to approach.

ἐδύνατο,* 3d pers. sing. imp. ind. δύναμαι, to be able.

πράξῃ 3d pers. sing. aor. subj. πράττω, to do.

ἐπενόησε, 3d pers. sing. aor. ind. ἐπινοῶ (έω), to think of, devise.

ἤθελε δυνηθῇ, 3d pers. sing. aor. condit. δύναμαι, to be able.

ἀποδιώξῃ, 3d pers. sing. pres. subj. ἀποδιώκω, to drive away.

ἀνοίγει, 3d pers. sing. pres. ind. ἀνοίγω, to open.

ἐκράτει, 3d pers. sing. imp. ind. κρατῶ (έω), to hold, keep.

τρομάξαν, aor. part. neut. τρομάζω, to fear, be afraid.

ἐστράφη, 3d pers. sing. aor. ind. mid. στρέφομαι, to turn (one's self).

ἔφυγε, 3d pers. sing. aor. ind. φεύγω, to flee.

Vocabulary Exercise

The following is given as an example of an exercise by means of which the student may fix in his memory the meaning of the words occurring in the preceding selection and thereby enlarge his vocabulary. The exercise will not be written out in the subsequent lessons,

* More commonly written ἠδύνατο, having a double augment, first the syllabic augment, ε, and then this lengthened with the temporal augment to η.

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for it is by formulating the questions and answers himself that the student will most easily and quickly learn the words. This is a very useful exercise, as a little practice in it will demonstrate, and it should be faithfully performed. Other words with which the student is already familiar may be introduced in order to amplify and vary the sentences.

Ποῦ περιεπάτει κυρία τις; κυρία τις περιεπάτει εἰς τόπον, ὅπου εὑρίσκοντο τίγρεις. Τίς περιεπάτει εἰς τόπον, ὅπου εὑρίσκοντο τίγρεις; κυρία τις περιεπάτει εἰς τόπον, ὅπου εὑρίσκοντο τίγρεις. Περιεπάτει μόνη ἡ κυρία; μάλιστα, περιεπάτει μόνη. Ποῦ εὑρίσκοντο τίγρεις; τίγρεις εὑρίσκοντο εἰς τόπον εἰς τὸν ὁποῖον περιεπάτει ποτὲ κυρία τις μόνη. Ἤρχισε νὰ πλησιάζῃ πρὸς αὐτὴν ἓν τῶν τρομερῶν τούτων ζώων; ναί, ἓν τῶν τρομερῶν τούτων ζώων ἐμφανισθὲν αἰφνιδίως ἤρχισε νὰ πλησιάζῃ πρὸς αὐτήν. Τί ἠδύνατο ἐκείνη νὰ πράξῃ πρὸς ὑπεράσπισίν της; ἐπενόησε μέθοδον, διὰ τῆς ὁποίας ἤθελε δυνηθῇ νὰ ἀποδιώξῃ τὴν τίγριν. Τί κάμνει; (what does she do?) ἀνοίγει πρὸς τὴν τίγριν τὸ ἀλεξήλιόν της. Ἐκράτει ἡ κυρία τὸ ἀλεξήλιον εἰς τὴν χεῖρά της; μάλιστα, ἡ κυρία ἐκράτει τὸ ἀλεξήλιον εἰς τὴν χεῖρά της. Ἐστράφη τὸ θηρίον; ναί, τὸ θηρίον τρομάξαν ἐκ τούτου ἐστράφη. Ἐστράφη τὸ θηρίον ἀμέσως; τὸ θηρίον ἐστράφη ἀμέσως. Ἔφυγε τὸ θηρίον εἰς τὰ δάση; τὸ θηρίον ἔφυγε εἰς τὰ δάση. Ἔφυγε δρομαίως ἡ τίγρις εἰς τὰ δάση; μάλιστα, ἡ τίγρις ἀμέσως ἐστράφη καὶ ἔφυγε δρομαίως εἰς τὰ δάση.

Grammar

The Future—ὁ μέλλων

There are three futures in Modern Greek: the first, or imperfect, expressing a continued or habitual action;

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the second, or aorist, expressing an action that is to be performed but once; and the perfect, expressing a future action contingent upon another action. The ancient form of the future is seldom used at the present day. The first (or imperfect) future is formed by θὰ with the present subjunctive or θέλω with the present infinitive; the second (or aorist) future is formed by θὰ with the aorist subjunctive, or θέλω with the aorist infinitive. The sign of the future is θὰ or θέλω, and according as one or the other is used we have two forms each of the first and second future. The second form (θέλω, I wish, I will, with the infinitive) corresponds exactly in construction to the English future; thus, θέλει λύει, he will loosen (frequently), and θέλει λύσει, he will loosen (once). This form is, however, regarded as less elegant and is less frequently employed than the other—θὰ followed by the subjunctive present or aorist. The particle θὰ is a contraction of θέλω νὰ, I will that; θὰ λύω therefore means I will that I may loosen (habitually); θὰ λύσω I will that I may loosen (once). It is because of this (concealed) νὰ that the subjunctive present or aorist is employed after θά. The perfect future is formed of the future of ἔχω (θὰ ἔχω) with the aorist infinitive; thus θὰ ἔχω λύσει, I shall have loosened, the construction being exactly like the English.

FIRST (IMPERFECT) FUTURE

ACTIVE

First Form

θὰ λύω	θὰ λύωμεν
θὰ λύῃς	θὰ λύητε
θὰ λύῃ	θὰ λύωσι(ν)

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θὰ κτυπῶ	θὰ κτυπῶμεν
θὰ κτυπᾷς	θὰ κτυπᾶτε
θὰ κτυπᾷ	θὰ κτυπῶσι(ν)
θὰ κινῶ	θὰ κινῶμεν
θὰ κινῇς	θὰ κινῆτε
θὰ κινῇ	θὰ κινῶσι(ν)
θὰ ὑψῶ	θὰ ὑψῶμεν
θὰ ὑψοῖς	θὰ ὑψῶτε
θὰ ὑψοῖ	θὰ ὑψῶσι(ν)

Second Form

θέλω λύει	θέλομεν λύει
θέλεις λύει	θέλετε λύει
θέλει λύει	θέλουσι λύει
θέλω κτυπᾶ	θέλομεν κτυπᾶ
θέλεις κτυπᾶ	θέλετε κτυπᾶ
θέλει κτυπᾶ	θέλουσι κτυπᾶ
θέλω κινεῖ	θέλομεν κινεῖ
θέλεις κινεῖ	θέλετε κινεῖ
θέλει κινεῖ	θέλουσι κινεῖ
θέλω ὑψοῖ	θέλομεν ὑψοῖ
θέλεις ὑψοῖ	θέλετε ὑψοῖ
θέλει ὑψοῖ	θέλουσιν ὑψοῖ

PASSIVE

First Form

θὰ λύωμαι	θὰ λυώμεθα
θὰ λύησαι	θὰ λύησθε
θὰ λύηται	θὰ λύωνται

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θὰ κτυπῶμαι	θὰ κτυπώμεθα
θὰ κτυπᾶσαι	θὰ κτυπᾶσθε
θὰ κτυπᾶται	θὰ κτυπῶνται
θὰ κινῶμαι	θὰ κινώμεθα
θὰ κινῆσαι	θὰ κινῆσθε
θὰ κινῆται	θὰ κινῶνται
θὰ ὑψῶμαι	θὰ ὑψώμεθα
θὰ ὑψῶσαι	θὰ ὑψῶσθε
θὰ ὑψῶται	θὰ ὑψῶνται

Second Form

θέλω λύεσθαι	θέλομεν λύεσθαι
θέλεις λύεσθαι	θέλετε λύεσθαι
θέλει λύεσθαι	θέλουσι λύεσθαι
θέλω κτυπᾶσθαι	θέλομεν κτυπᾶσθαι
θέλεις κτυπᾶσθαι	θέλετε κτυπᾶσθαι
θέλει κτυπᾶσθαι	θέλουσι κτυπᾶσθαι
θέλω κινεῖσθαι	θέλομεν κινεῖσθαι
θέλεις κινεῖσθαι	θέλετε κινεῖσθαι
θέλει κινεῖσθαι	θέλουσι κινεῖσθαι
θέλω ὑψοῦσθαι	θέλομεν ὑψοῦσθαι
θέλεις ὑψοῦσθαι	θέλετε ὑψοῦσθαι
θέλει ὑψοῦσθαι	θέλουσιν ὑψοῦσθαι

Second (Aorist) Future

Active

First Form

θὰ λύσω	θὰ λύσωμεν
θὰ λύσῃς	θὰ λύσητε
θὰ λύσῃ	θὰ λύσωσι(ν)

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θὰ κτυπήσω	θὰ κτυπήσωμεν
θὰ κτυπήσῃς	θὰ κτυπήσητε
θὰ κτυπήσῃ	θὰ κτυπήσωσι(ν)
θὰ κινήσω	θὰ κινήσωμεν
θὰ κινήσῃς	θὰ κινήσητε
θὰ κινήσῃ	θὰ κινήσωσι(ν)
θὰ ὑψώσω	θὰ ὑψώσωμεν
θὰ ὑψώσῃς	θὰ ὑψώσητε
θὰ ὑψώσῃ	θὰ ὑψώσωσι(ν)

Second Form

θέλω λύσει	θέλομεν λύσει
θέλεις λύσει	θέλετε λύσει
θέλει λύσει	θέλουσι λύσει
θέλω κτυπήσει	θέλομεν κτυπήσει
θέλεις κτυπήσει	θέλετε κτυπήσει
θέλει κτυπήσει	θέλουσι κτυπήσει
θέλω κινήσει	θέλομεν κινήσει
θέλεις κινήσει	θέλετε κινήσει
θέλει κινήσει	θέλουσι κινήσει
θέλω ὑψώσει	θέλομεν ὑψώσει
θέλεις ὑψώσει	θέλετε ὑψώσει
θέλει ὑψώσει	θέλουσιν ὑψώσει

Passive

First Form

θὰ λυθῶ	θὰ λυθῶμεν
θὰ λυθῇς	θὰ λυθῆτε
θὰ λυθῇ	θὰ λυθῶσι(ν)

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θὰ κτυπηθῶ	θὰ κτυπηθῶμεν
θὰ κτυπηθῇς	θὰ κτυπηθῆτε
θὰ κτυπηθῇ	θὰ κτυπηθῶσι(ν)
θὰ κινηθῶ	θὰ κινηθῶμεν
θὰ κινηθῇς	θὰ κινηθῆτε
θὰ κινηθῇ	θὰ κινηθῶσι(ν)
θὰ ὑψωθῶ	θὰ ὑψωθῶμεν
θὰ ὑψωθῇς	θὰ ὑψωθῆτε
θὰ ὑψωθῇ	θὰ ὑψωθῶσι(ν)

Second Form

θέλω λυθῆ	θέλομεν λυθῆ
θέλεις λυθῆ	θέλετε λυθῆ
θέλει λυθῆ	θέλουσι λυθῆ
θέλω κτυπηθῆ	θέλομεν κτυπηθῆ
θέλεις κτυπηθῆ	θέλετε κτυπηθῆ
θέλει κτυπηθῆ	θέλουσι κτυπηθῆ
θέλω κινηθῆ	θέλομεν κινηθῆ
θέλεις κινηθῆ	θέλετε κινηθῆ
θέλει κινηθῆ	θέλουσι κινηθῆ
θέλω ὑψωθῆ	θέλομεν ὑψωθῆ
θέλεις ὑψωθῆ	θέλετε ὑψωθῆ
θέλει ὑψωθῆ	θέλουσιν ὑψωθῆ

Perfect Future

Active

θὰ ἔχω λύσει	θὰ ἔχωμεν λύσει
θὰ ἔχῃς λύσει	θὰ ἔχητε λύσει
θὰ ἔχῃ λύσει	θὰ ἔχωσι λύσει

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θὰ ἔχω κτυπήσει, κτλ.

θὰ ἔχω κινήσει, κτλ.

θὰ ἔχω ὑψώσει, κτλ.

PASSIVE

θὰ ἔχω λυθῆ	*θὰ ἔχωμεν λυθῆ*
θὰ ἔχῃς λυθῆ	*θὰ ἔχητε λυθῆ*
θὰ ἔχῃ λυθῆ	*θὰ ἔχωσι λυθῆ*

θὰ ἔχω κτυπηθῆ, κτλ.

θὰ ἔχω κινηθῆ, κτλ.

θὰ ἔχω ὑψωθῆ, κτλ.

There are two forms of the aorist infinitive passive, namely, *λυθῆ* and *λυθῆναι*, the shorter form being used in the compound tenses. The present infinitive active ends in *ν*, but this letter is dropped in the compound tenses. The aorist infinitive active has the termination *σαι*, but this becomes *σει* in the compound tenses, as *λύσει* instead of *λῦσαι*.

Grammatical Exercise

FIRST FORM OF THE FIRST (IMPERFECT) FUTURE AND PRESENT SUBJUNCTIVE

Θὰ κρυόνω πάντοτε τὸν χειμῶνα ἐφ' ὅσον ζῶ.
I shall always take cold in winter as long as I live.
Θὰ κρυόνῃς πάντοτε τὸν χειμῶνα ἐφ' ὅσον ζῇς.
Θὰ κρυόνῃ πάντοτε τὸν χειμῶνα ἐφ' ὅσον ζῇ
Θὰ κρυόνωμεν πάντοτε τὸν χειμῶνα ἐφ' ὅσον ζῶμεν.

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Θὰ κρυόνητε πάντοτε τὸν χειμῶνα ἐφ' ὅσον ζῆτε.
Θὰ κρυόνωσι πάντοτε τὸν χειμῶνα ἐφ' ὅσον ζῶσιν.

Repeat this exercise with the second form of the first future, as follows:

Θέλω κρυόνει πάντοτε τὸν χειμῶνα ἐφ' ὅσον ζῶ, κτλ.

First Form of the Second (Aorist) Future and Aorist Indicative

Θὰ κρυώσω, διότι ἔβρεξα τοὺς πόδας μου.
I shall take cold, for I have wet my feet.
Θὰ κρυώσῃς, διότι ἔβρεξας τοὺς πόδας σου.
Θὰ κρυώσῃ, διότι ἔβρεξε τοὺς πόδας του.
Θὰ κρυώσωμεν, διότι ἐβρέξαμεν τοὺς πόδας μας.
Θὰ κρυώσητε, διότι ἐβρέξατε τοὺς πόδας σας.
Θὰ κρυώσωσι, διότι ἔβρεξαν τοὺς πόδας των.

Repeat this with the second form of the second future, as follows:

Θέλω κρυώσει διότι ἔβρεξα τοὺς πόδας μου, κτλ.

Perfect Future

Τὴν ἑνδεκάτην ὥραν θὰ ἔχω γράψει τὴν ἐπιστολήν.
At eleven o'clock I shall have written the letter.
Τὴν ἑνδεκάτην ὥραν θὰ ἔχῃς γράψει τὴν ἐπιστολήν.
Τὴν ἑνδεκάτην ὥραν θὰ ἔχῃ γράψει τὴν ἐπιστολήν.
Τὴν ἑνδεκάτην ὥραν θὰ ἔχωμεν γράψει τὴν ἐπιστολήν.
Τὴν ἑνδεκάτην ὥραν θὰ ἔχητε γράψει τὴν ἐπιστολήν.
Τὴν ἑνδεκάτην ὥραν θὰ ἔχωσι γράψει τὴν ἐπιστολήν.

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SECOND FUTURE AND AORIST SUBJUNCTIVE

Δὲν θὰ δυνηθῶ νὰ λάβω μάθημα τὴν προσεχῆ ἑβδομάδα, διότι θὰ ὑπάγω εἰς τὴν ἐξοχὴν δι' ὀλίγας ἡμέρας.

I shall not be able to take a lesson next week, for I shall go to the country for a few days.

Δὲν θὰ δυνηθῇς νὰ λάβῃς μάθημα τὴν προσεχῆ ἑβδομάδα, διότι θὰ ὑπάγῃς εἰς τὴν ἐξοχὴν δι' ὀλίγας ἡμέρας.

Δὲν θὰ δυνηθῇ νὰ λάβῃ μάθημα τὴν προσεχῆ ἑβδομάδα, διότι θὰ ὑπάγῃ εἰς τὴν ἐξοχὴν δι' ὀλίγας ἡμέρας.

Δὲν θὰ δυνηθῶμεν νὰ λάβωμεν μάθημα τὴν προσεχῆ ἑβδομάδα, διότι θὰ ὑπάγωμεν εἰς τὴν ἐξοχὴν δι' ὀλίγας ἡμέρας.

Δὲν θὰ δυνηθῆτε νὰ λάβητε μάθημα τὴν προσεχῆ ἑβδομάδα, διότι θὰ ὑπάγητε εἰς τὴν ἐξοχὴν δι' ὀλίγας ἡμέρας.

Δὲν θὰ δυνηθῶσι νὰ λάβωσι μάθημα τὴν προσεχῆ ἑβδομάδα, διότι θὰ ὑπάγωσιν εἰς τὴν ἐξοχὴν δι' ὀλίγας ἡμέρας.

Βρέχω, I wet, when used impersonally, *i.e.* in the third person singular without subject or object, means it rains. Compare the Thought Exercise in this lesson, in which the word is employed in both senses.

In the last of the above exercises, the verbs δύναμαι, to be able, λαμβάνω, to take, and πηγαίνω, to go, are all irregular; they are in frequent use, however, and have been purposely selected for this exercise in order to impress their aorist forms upon the learner's memory.

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LESSON EIGHTH

ΜΑΘΗΜΑ ΟΓΔΟΟΝ

Thought Exercise

Νομίζω ὅτι θὰ ὑπάγω εἰς τὴν κάτω πόλιν.
nomizo oti tha ipagho is tin gato polyin
I think that I will go to the down-town.

Εἶναι πολὺ μακρὰν διὰ νὰ ὑπάγω πεζὸς, διὰ τοῦτο θὰ
ine polyi makran dhia na ipagho pezos dhia tooto tha
ἐπιβῶ τοῦ τροχιοδρόμου.
epivo too trochiodhromoo
It is too far in order that I go afoot, therefore I will mount the tramway.

Περιμένω νὰ διέλθῃ διὰ νὰ ἀναβῶ.
perimeno na dhielthi dhia na anavo
I wait that it come in order that I mount.

Ὁ τροχιόδρομος ἔρχεται.
o trochiodhromos erchetai
The car (tramway) is coming.

Κάμνω σημεῖον εἰς τὸν ὁδηγὸν νὰ σταθῇ.
kamno simion is ton odhighon na stathi
I make a sign to the driver that he stop.

Ἀναβαίνω εἰς τὴν ἅμαξαν καὶ κάθημαι πλησίον τῆς θύρας.
anaveno is tin amaksan kye kathime plyision tis thiras
I go up into the car and sit down near the door.

Λαμβάνω ἕνα quarter ἐκ τοῦ θυλακίου μου καὶ τὸ δίδω
lanvano ena ek too thilakyioo moo kye to dhidho
εἰς τὸν ἐπιστάτην.
is ton epistatin
I take a quarter from the pocket my and give it to the conductor.

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Μοὶ ἐπιστρέφει εἴκοσι cents (σολδία).
mi epistrefi ikosi soldhia
To me he returns twenty cents.

Θέτω τὰ ἐπιστραφέντα εἰς τὸ βαλάντιόν μου.
theto ta epistrafenda is to valandion moo
I put the returned into the purse of me.

Θέτω τὸ βαλάντιον εἰς τὸ θυλάκιόν μου.
theto to valandion is to thilakyion moo
I put the purse into the pocket my.

Θὰ καταβῶ εἰς τὴν προσεχῆ γωνίαν.
tha katavo is tin brosechi ghonyian
I shall descend at the next corner.

Κάμνω σημεῖον εἰς τὸν ἐπιστάτην, ὅστις σημαίνει τὸν
kamno simion is ton epistatin ostis simenyi ton
κώδωνα διὰ νὰ σταματήσῃ ἡ ἅμαξα.
godhona dhia na stamatisi i amaksa
I make (a) sign to the conductor, who rings the bell in order that may stop the car.

Καταβαίνω ἐκ τῆς ἁμάξης καὶ εἰσέρχομαι εἰς τὸ ἐργαστή-
kataveno ek tis amaksis kye iserkhome is to erghasti-
ριον.
rion
I descend from the car and go into the shop.

Τροχιόδρομος, tramway (lit. wheel-way), is used here in the sense of the vehicle running on the tramway. Similarly formed words are *σιδηρόδρομος*, railway (lit. iron-way), and *ἱπποσιδηρόδρομος*, horse railway.

Σημαίνει τὸν κώδωνα, rings the bell (an idiomatic expression); *σημαίνω* means to signify — *τί σημαίνει αὕτη ἡ λέξις*; what does this word mean?

Πολύ, meaning much, is frequently employed in the sense of very, too.

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Conversation Exercise

Νομίζετε ὅτι θὰ ὑπάγητε πρὸς τὴν κάτω πόλιν;[1] Εἶναι πολὺ μακρὰν διὰ νὰ ὑπάγητε πεζός; Θὰ ἐπιβῆτε διὰ τοῦτο τοῦ τροχιοδρόμου; Διατί περιμένετε; περιμένω νὰ διέλθῃ ἡ ἅμαξα. Περιμένετε νὰ διέλθῃ διὰ νὰ ἀναβῆτε; Ἔρχεται ὁ τροχιόδρομος; Διατί κάμνετε σημεῖον εἰς τὸν ὁδηγόν; Ὅταν ἀναβῆτε, ποῦ θὰ καθήσητε;[2] Ὅταν ἀναβαίνητε, ποῦ κάθησθε;[3] Λαμβάνετε ἕνα quarter ἐκ τοῦ θυλακίου σας; Καὶ τί θὰ κάμητε;[4] θὰ τὸ δώσω εἰς τὸν ἐπιστάτην. Σᾶς ἐπιστρέφει τι; Ποῦ θέτετε τὰ ἐπιστραφέντα; Θέτετε τὰ ἐπιστραφέντα εἰς τὸ βαλάντιόν σας; Καὶ ἔπειτα θέτετε τὸ βαλάντιον εἰς τὸ θυλάκιόν σας; Ποῦ θὰ καταβῆτε; θὰ καταβῶ εἰς τὴν προσεχῆ γωνίαν. Διατί κάμνετε σημεῖον εἰς τὸν ἐπιστάτην; κάμνω σημεῖον εἰς τὸν ἐπιστάτην διὰ νὰ σημάνῃ[5] τὸν κώδωνα. Διατί σημαίνει ὁ ἐπιστάτης τὸν κώδωνα; ὁ ἐπιστάτης σημαίνει τὸν κώδωνα διὰ νὰ σταματήσῃ[5] ἡ ἅμαξα. Σταματᾷ ἡ ἅμαξα, ὅταν σημάνῃ τὸν κώδωνα ὁ ἐπιστάτης; Πόθεν[6] καταβαίνετε; καταβαίνω ἐκ τῆς ἁμάξης. Καὶ ἔπειτα ποῦ πηγαίνετε; ἔπειτα εἰσέρχομαι εἰς τὸ ἐργαστήριον.

[1] Πρὸς τὴν κάτω πόλιν means toward the lower part of the city, in that direction; εἰς τὴν κάτω πόλιν means into the lower part of the city [2] When you enter—referring to this particular instance, therefore the aorist—where will you sit? [3] When you enter — in a general sense, therefore the present — where do you sit? [4] And what are you going to do (with) it? [5] Σημάνῃ, σταματήσῃ are in the aorist subjunctive. In dependent clauses and in the imperative the aorist is used, without reference to the time, to express an action that is performed but once and not habitually. This is not the case in the indicative, however, for here there would be a confusion of tenses were the aorist used to denote a present action. [6] Whence.

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Reading Exercise

Ἡ ἐπιτίμησις τοῦ αὐλικοῦ.

Αὐλικός τις εἶπεν ἐνώπιον Λουδοβίκου τοῦ ΙΔ'. (δεκάτου τετάρτου), ὁμιλῶν περί τινος κυρίου, ὅτι θὰ ἠδύνατό τις νὰ γράψῃ ὀγκώδες βιβλίον ἐξ ὅσων δὲν ἤξευρεν ἐκεῖνος. Ὁ δὲ Λουδοβῖκος, ὅστις δὲν ἠγάπα τοὺς ἐμπαιγμούς, ἀπεκρίθη ἀμέσως· "Καὶ ἐγὼ πιστεύω ὅτι θὰ ἠδύνατό τις νὰ κάμῃ μικρότατον βιβλίον ἐξ ὅσων ὑμεῖς ἠξεύρετε."

The Rebuke of the Courtier.

A certain courtier said in the presence of Louis XIV., speaking of a certain gentleman, that one would be able to write an immense book out of what he did not know. But Louis, who did not like ill-natured jests, replied instantly: "And I think that one could make a very small book of what you do know."

Ὁ λόρδος δήμαρχος εὐαρεστήθη.

Ὁ ἀποθανὼν Joseph Harris ἐσυνήθιζε νὰ ἱστορῇ διασκεδαστικὸν ἀνέκδοτον περὶ τοῦ Sir Thomas Owden ἄλλοτε λόρδου δημάρχου τοῦ Λονδίνου. Οὗτος ὁ χρηστὸς ἀνὴρ δὲν ἦτο ἑλληνιστὴς, ἅπαξ ὅμως παρευρέθη εἰς σχολεῖόν τι ὅπου ἀπήγγελλε εἷς τῶν μαθητῶν λόγον ἑλληνικόν. Ἠκροάσθη προσεκτικῶς,

The Lord Mayor was Pleased.

The late Mr. Joseph Harris used to relate an amusing anecdote about Sir Thomas Owden, formerly Lord Mayor of London. This worthy man was not a Greek scholar, but once was present at a certain school where one of the scholars was delivering a Greek oration. He listened attentively, but did

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δὲν ἐννόησεν ὅμως οὐδεμίαν λέξιν, ἐκτὸς μιᾶς. Αὐτὴ ἡ λέξις ἦτο τὸ οὐδὲν τὸ ὁποῖον προὐφέρετο, κατὰ τὴν προφορὰν τοῦ Ἐράσμου, "ἄουντεν" καὶ τὸ ὁποῖον ὁ λόρδος δήμαρχος ἐνόμιζε ὅτι εἶναι τὸ ἰδικόν του ὄνομα. Ἐκολακεύθη πολὺ διὰ τοῦ ὑποτεθέντος ἐπαίνου καὶ ὁσάκις ἤκουε τὴν λέξιν ἐσηκόνετο καὶ ὑπεκλίνετο σοβαρῶς.

not understand a single word, save one. This word was "nothing," which was pronounced, according to the Erasmian pronunciation, "owden," and which the Lord Mayor thought was his own name. He was greatly flattered by the supposed compliment, and as often as he heard the word he rose and bowed gravely.

VERBS

εἶπε, 3d pers. sing. aor. ind. λέγω, to say.

ὁμιλῶν, pres. part. ὁμιλῶ(έω), to speak.

θὰ ἠδύνατο, 3d pers. sing. imp. condit. δύναμαι, to be able.

γράψῃ, 3d pers. sing. aor. subj. γράφω, to write.

ἤξευρε, 3d pers. sing. imp. ind. ἠξεύρω, to know.

ἠγάπα, 3d pers. sing. imp. ind. ἀγαπῶ(άω), to like, love.

ἀπεκρίθη, 3d pers. sing. aor. ind. ἀποκρίνομαι, to reply.

πιστεύω, 1st pers. sing. pres. ind. πιστεύω, to think.

κάμῃ, 3d pers. sing. aor. subj. κάμνω, to make, do.

εὐαρεστήθη, 3d pers. sing. aor. ind. pass. εὐαρεστῶ(έω), to please.

ἀποθανών, 2d aor. part. ἀποθνήσκω, to die.

ἐσυνήθιζε, 3d pers. sing. imp. ind. συνηθίζω, to be accustomed.

ἱστορῇ, 3d pers. sing. aor. subj. ἱστορῶ(έω), to relate.

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παρευρέθη, 3d pers. sing. aor. ind. mid. *παρευρίσκομαι*, to be present.

ἀπήγγελλε, 3d pers. sing. imp. ind. *ἀπαγγέλλω*, to deliver, recite, tell.

ἠκροάσθη, 3d pers. sing. aor. ind. *ἀκροάζομαι*, to listen to, hear.

ἐννόησε, 3d. pers. sing. aor. ind. *ἐννοῶ*(*έω*), to understand.

προὐφέρετο 3d pers. sing. imp. ind. pass. *προφέρω*, to pronounce.

ἐνόμιζε, 3d pers. sing. imp. ind. *νομίζω*, to think, suppose.

ἐκολακεύθη, 3d pers. sing. aor. ind. pass. *κολακεύω*, to flatter.

ὑποτεθέντος, aor. part. pass. gen. masc. *ὑποτίθημι*, to suppose.

ἤκουε, 3d pers. sing. imp. ind. *ἀκούω*, to hear.

ἐσηκόνετο, 3d pers. sing. imp. ind. mid. *σηκόνω*(*ῶ-όω*), to raise, lift.

ὑπεκλίνετο, 3d pers. sing. imp. ind. mid. *ὑποκλίνω*, to bow.

Θὰ *ἠδύνατό τις*, one would be able, is an example of the Conditional, the formation of which will be studied in the following section. See the preceding lesson concerning the double augment of this word, *ἠδύνατο*.

Εἶπεν, *ἤξευρεν*, *ἐννόησεν*—the *ν* (*ν ἐφελκυστικόν*) at the end of these verbs is added for the sake of euphony, the following words in each instance beginning with a vowel.

Vocabulary Exercise

This exercise is to be composed by the student, after the reading exercise has been mastered, according to the directions given in the preceding lesson.

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Grammar

THE CONDITIONAL—*ἡ ὑποθετικὴ ἢ δυνητικὴ*

The conditional mood in Modern Greek, which here takes the place of the optative in the ancient form of the language, is related in its formation, as in English, to the future tense. There are three conditionals as there are three futures. The first, or imperfect, expresses a continued or habitual action; the second, or aorist, an action that is to be performed but once if the necessary condition is met; the perfect is seldom employed.

The first conditional is formed by *θὰ* with the imperfect indicative or by the imperfect of *θέλω* (*ἤθελον*) with the present infinitive. The second is formed by the imperfect indicative of *θέλω* with the aorist infinitive. The perfect is formed by *θὰ* with the pluperfect indicative.

The distinction between the forms of the conditional is not so sharply drawn as in the case of the future; *θὰ* with the imperfect may be used for either the first or the second conditional; in the forms with *θέλω*, however, the distinction is maintained.

The main proposition upon which the condition depends is expressed by *ἂν* or *ἐὰν* with the imperfect indicative; thus, *ἂν ἤμην πλούσιος, ἤθελον περιηγεῖσθαι*, if I were rich, I would travel.

FIRST (IMPERFECT) CONDITIONAL

ACTIVE

First Form

θὰ ἔλυον	*θὰ ἐλύομεν*
θὰ ἔλυες	*θὰ ἐλύετε*
θὰ ἔλυε	*θὰ ἔλυον*

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θὰ ἐκτύπων, κτλ.

θὰ ἐκίνουν, κτλ.

θὰ ὕψουν, κτλ.

Second Form

ἤθελον λύει	ἠθέλομεν λύει
ἤθελες λύει	ἠθέλετε λύει
ἤθελε λύει	ἤθελον λύει

ἤθελον κτυπᾶ, κτλ.

ἤθελον κινεῖ, κτλ.

ἤθελον ὑψοῖ, κτλ.

PASSIVE OR MIDDLE

First Form

θὰ ἐλυόμην	θὰ ἐλυόμεθα
θὰ ἐλύεσο	θὰ ἐλύεσθε
θὰ ἐλύετο	θὰ ἐλύοντο

θὰ ἐκτυπώμην, κτλ.

θὰ ἐκινούμην, κτλ.

θὰ ὑψούμην, κτλ.

Second Form

ἤθελον λύεσθαι	ἠθέλομεν λύεσθαι
ἤθελες λύεσθαι	ἠθέλετε λύεσθαι
ἤθελε λύεσθαι	ἤθελον λύεσθαι

ἤθελον κτυπᾶσθαι, κτλ.

ἤθελον κινεῖσθαι, κτλ.

ἤθελον ὑψοῦσθαι, κτλ.

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SECOND (AORIST) CONDITIONAL

(Formed by the imperfect of *θέλω* with the aorist infinitive.)

ACTIVE	PASSIVE
ἤθελον λύσει, κτλ.	*ἤθελον λυθῆ, κτλ.*
ἤθελον κτυπήσει, κτλ.	*ἤθελον κτυπηθῆ, κτλ.*
ἤθελον κινήσει, κτλ.	*ἤθελον κινηθῆ, κτλ.*
ἤθελον ὑψώσει, κτλ.	*ἤθελον ὑψωθῆ, κτλ.*

As was noted in the lesson on the Future, the full form of the aorist infinitive passive (or middle) is *λυθῆναι*, etc., but the terminal syllable is dropped in the compound tenses.

Note that the imperfect of *θέλω* is *ἤθελον*, and not *ἔθελον* as it should be regularly. *Θέλω* is one of a small number of words which take a double augment, *εε* contracted to *η*. See foot-note concerning *δύναμαι* on page 49.

Grammatical Exercise

CONDITIONAL

*Αν εἶχον σπουδάσει ἐπιμελῶς θὰ ὡμίλουν εὐφραδῶς τὴν Ἑλληνικήν.

If I had studied diligently I would speak Greek fluently.

*Αν εἶχες σπουδάσει ἐπιμελῶς θὰ ὡμίλεις εὐφραδῶς τὴν Ἑλληνικήν.

*Αν εἶχε σπουδάσει ἐπιμελῶς θὰ ὡμίλει εὐφραδῶς τὴν Ἑλληνικήν.

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Αν εἶχομεν σπουδάσει ἐπιμελῶς θὰ ὡμιλοῦμεν εὐφραδῶς τὴν Ἑλληνικήν.
Αν εἶχετε σπουδάσει ἐπιμελῶς θὰ ὡμιλεῖτε εὐφραδῶς τὴν Ἑλληνικήν.
Αν εἶχον σπουδάσει ἐπιμελῶς θὰ ὡμίλουν εὐφραδῶς τὴν Ἑλληνικήν.

Εἶχον σπουδάσει is the pluperfect of σπουδάζω, to study; θὰ ὡμίλουν is the first conditional of ὁμιλῶ(έω), to speak.

Αν ἤμην πλούσιος, ἤθελον περιηγεῖσθαι.
If I were rich I would travel.
Αν ἦσο πλούσιος, ἤθελες περιηγεῖσθαι.
Αν ἦτο πλούσιος, ἤθελε περιηγεῖσθαι.
Αν ἤμεθα πλούσιοι, ἠθέλομεν περιηγεῖσθαι.
Αν ἦσθε πλούσιοι, ἠθέλετε περιηγεῖσθαι.
Αν ἦσαν πλούσιοι, ἤθελον περιηγεῖσθαι.

Ἤμην is the imperfect of εἶμαι (ancient form, εἰμί), to be; ἤθελον περιηγεῖσθαι is the first conditional of περιηγοῦμαι, to travel.

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LESSON NINTH

ΜΑΘΗΜΑ ΕΝΝΑΤΟΝ

Thought Exercise

Πηγαίνω εἰς τὸν λουτρῶνα.
piyeno is ton lootrona
I go to the bath-room.

Ἀφήνω τὸ θερμὸν ὕδωρ νὰ τρέχῃ διὰ νὰ γεμίσῃ ἡ λεκάνη.
afino to thermon idhor na trechi dhia na yemisi i lekanyi
I let the hot water run in order that may fill the basin.

Χύνω ὕδωρ (νερὸν*) εἰς τὴν λεκάνην ἀπὸ τῆς ὑδρίας.
chino idhor neron is tin lekanyin apo tis idhrias
I pour water into the basin from the pitcher.

Λαμβάνω τὸν σάπωνα, τὸν βυθίζω εἰς τὸ ὕδωρ καὶ τὸν στρέφω μεταξὺ τῶν χειρῶν μου.
lanvano ton sapona ton vithizo is to idhor kye ton strefo metaksi ton chiron moo
I take the soap, dip it into the water, and turn it between my hands.

Θέτω πάλιν τὸν σάπωνα εἰς τὴν θέσιν του.
theto palyin ton sapona is tin thesin too†
I put back the soap into its place.

Αὐτὸς ὁ σάπων κάμνει πολὺν ἀφρόν.
aftos o sapon kamnyi polyin afron
This soap makes much lather.

* Νερόν is the word in most common use, although ὕδωρ, the ancient word, is still frequently heard, especially in the literary style.

† Final ν does not modify the sound of initial τ of the following word when the latter is a possessive pronoun, as here.

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Πλύνω τόν ἀφρὸν τοῦ σάπωνος μὲ καθαρὸν ὕδωρ.
plyino ton afron too saponos me katharon idhor
I wash off the lather of the soap with clean water.

Πλύνω τὸ πρόσωπόν μου μὲ ψυχρὸν ὕδωρ (νερόν).
plyino to prosopon moo me psikhron idhor neron
I wash the face my with cold water.

Πλύνω τὸ πρόσωπόν μου μεταχειριζόμενος σπόγγον.
plyino to prosopon moo metakhirizomenos sponggon
I wash the face my, using a sponge.

Σφογγίζω τὰς χεῖρας καὶ τὸ πρόσωπόν μου μὲ τὸ προ-
sfonggyizo tas chiras kye to prosopon moo me to pro-
σόψιον (χειρόμακτρον).
sopsion chiromaktron
I dry the hands and the face of me with a towel.

Conversation Exercise

In the Thought Exercises the verbs are necessarily in the present tense, or occasionally in the future, and those in the Conversation Exercises have been hitherto in the same two tenses. Hereafter, however, other tenses will be introduced in the latter in order to give the student practice in all the forms of the verb. It will be useful for him to construct exercises for himself after the model of those in the previous grammatical sections, employing phrases from the Thought Exercises with which he is already familiar. For example : *πλύνω τὸ πρόσωπόν μου μὲ ψυχρὸν ὕδωρ, πλύνεις τὸ πρόσωπόν σου μὲ ψυχρὸν ὕδωρ, πλύνει τὸ πρόσωπόν του* (or *της*, her) *μὲ ψυχρὸν ὕδωρ, κτλ.* (*καὶ τὰ λοιπά*, et cetera.)

Ποῦ *πηγαίνετε ; Πηγαίνετε εἰς τὸν λουτρῶνα ; Διατί ἀφήνετε τὸ ὕδωρ νὰ τρέχῃ ; ἀφήνω τὸ ὕδωρ νὰ τρεχῃ διὰ νὰ γεμίσῃ ἡ λεκάνη. Ἀφήνετε τὸ ψυχρὸν νὰ τρέχῃ ; ὄχι, δὲν ἀφήνω τὸ ψυχρὸν ἀλλὰ τὸ θερμὸν νερόν νὰ τρέχῃ. Τί χύνετε εἰς τὴν λεκάνην ; Ποῖον νερὸν ἐχύσατε[1] εἰς τὴν λεκάνην ; ἔχυσα τὸ ψυχρὸν νερὸν εἰς τὴν λεκάνην. Ἀπὸ ποῦ θὰ χύσητε τὸ ὕδωρ εἰς τὴν λεκάνην ; θὰ χύσω τὸ*

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ὕδωρ εἰς τὴν λεκάνην ἀπὸ τὴν ὑδρίαν. Ὅταν λαμβάνητε τὸν σάπωνα, ποῦ βυθίζετε αὐτόν; Ὅταν βυθίζητε τὸν σάπωνα εἰς τὸ ὕδωρ, τί κάμνετε αὐτόν;[2] Μεταξὺ τίνων στρέφετε τὸν σάπωνα; στρέφω αὐτὸν μεταξὺ τῶν χειρῶν μου. Καὶ ἔπειτα ποῦ θέτετε τὸν σάπωνα; Κάμνει πολὺν ἀφρὸν αὐτὸς ὁ σάπων; Ἐπλύνατε τὸν ἀφρὸν τοῦ σάπωνος μὲ νερόν; Μὲ ποῖον ὕδωρ πρέπει νὰ πλύνητε τὸν ἀφρὸν; πρέπει νὰ πλύνω τὸν ἀφρὸν τοῦ σάπωνος μὲ καθαρὸν ὕδωρ. Μὲ ποῖον ὕδωρ θὰ πλύνητε τὸ πρόσωπόν σας; μὲ ψυχρὸν ὕδωρ. Ἐὰν εἴχετε θερμὸν νερόν, θὰ ἐπλύνετε τὸ πρόσωπόν σας; ναί, ἐὰν εἶχον θερμὸν νερόν, θὰ ἔπλυνον τὸ πρόσωπόν μου μὲ αὐτό. Τί θὰ μετεχειρίζεσθε, ἐὰν ἐπλύνετε τὸ πρόσωπόν σας; ἐὰν ἔπλυνον τὸ πρόσωπόν μου, θὰ μετεχειριζόμην σπόγγον. Μεταχειρίζεσθε σπόγγον, ὅταν πλύνητε τὸ πρόσωπόν σας; ναί, μεταχειρίζομαι σπόγγον, ὅταν πλύνω τὸ πρόσωπόν μου. Μετεχειρίσθητε σπόγγον, ὅταν ἐπλύνατε τὸ πρόσωπόν σας; μάλιστα, μετεχειρίσθην σπόγγον, ὅταν ἔπλυνα τὸ πρόσωπόν μου. Σφογγίζετε τὰς χεῖρας καὶ τὸ πρόσωπόν σας μεταχειριζόμενος προσόψιον (χειρόμακτρον); Τί μεταχειρίζεσθε, ὅταν σφογγίζητε τὰς χεῖράς σας; ὅταν σφογγίζω τὰς χεῖράς μου, μεταχειρίζομαι προσόψιον (χειρόμακτρον). Ὅταν σφογγίζητε τὸ πρόσωπόν σας, μεταχειρίζεσθε τὸ αὐτὸ[3] προσόψιον; ὄχι, μεταχειρίζομαι ἄλλο προσόψιον, ὅταν σφογγίζω τὸ πρόσωπόν μου.

[1] Verbs whose stem ends in a liquid (λ, μ, ν, ρ) regularly take no σ in the aorist termination. Χύνω is, however, irregular in this respect. [2] Τί κάμνετε αὐτόν; what do you do (with) it? [3] The same.

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Reading Exercise

Ἡ *ἀνδρία ἢ ἡ δικαιοσύνη.*

Valor or Justice.

Ἠρώτησέ *τις Ἀγησίλαον, τὸν βασιλέα τῆς Σπάρτης, "ποία ἀρετὴ εἶναι ἀξία προτιμήσεως, ἡ ἀνδρία ἢ ἡ δικαιοσύνη;" Οὗτος δὲ ἀπεκρίθη· "Ἐὰν πάντες ἦσαν δίκαιοι, ἡ ἀνδρία θὰ ἦτο περιττή."*

Some one asked Agesilaus, King of Sparta, "which virtue is worthy of preference, valor or justice?" He replied: "If all men were just, valor would be superfluous."

Ἡ *εὐγένεια τοῦ Σωκράτους.*

Socrates' Good-Breeding.

Ὁ *Σωκράτης συνήντησέ ποτέ τινα γνωστόν του καὶ τὸν ἐχαιρέτισε φιλικῶς, ἀλλ' οὗτος δὲν ἀνταπέδωκε τὸν χαιρετισμόν. "Διατί χαιρετᾷς ἄνθρωπον τόσῳ ἀγενῆ;" εἶπον οἱ μαθηταὶ εἰς τὸν διδάσκαλόν των. "Ἔ," ἀπεκρίθη ὁ Σωκράτης, "πρέπει καὶ ἐγὼ νὰ ᾖμαι τόσον ἀγροῖκος ὅσον αὐτός;"*

Socrates once met an acquaintance of his and greeted him in a friendly manner, but the latter did not return the salutation. "Why dost thou greet a man so ill-bred?" said the disciples to their master. "Eh," replied Socrates, "is it necessary that I too should be as rude as he?"

Verbs

ἠρώτησε, 3d pers. sing. aor. ind. *ἐρωτῶ* (*άω*), to ask.
εἶναι, 3d pers. sing. pres. ind. *εἶμαι*, to be.
ἀπεκρίθη, 3d pers. sing. aor. ind. *ἀποκρίνομαι*, to reply.
ἦσαν, 3d pers. plur. imp. ind. *εἶμαι*, to be.
θὰ ἦτο, 3d pers. sing. imp. condit. *εἶμαι*, to be.

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συνήντησε, 3d pers. sing. aor. ind. *συναντῶ* (*άω*), to meet.

ἐχαιρέτισε, 3d pers. sing. aor. ind. *χαιρετίζω*, to greet.

ἀνταπέδωκε, 3d pers. sing. aor. ind. *ἀνταποδίδω*, to return, give back.

χαιρετᾷς, 2d pers. sing. pres. ind. *χαιρετῶ* (*άω*), to greet.

εἶπον, 3d pers. plur. 2d aor. ind. *λέγω*, to say.

πρέπει, pres. ind. of the impersonal verb, *πρέπει*, it is necessary.

ᾖμαι, 1st pers. sing. pres. subj. *εἶμαι*, to be.

Vocabulary Exercise

This is to be worked out by the student after the model given in Lesson VII.

Grammar

The Imperative—*ἡ προστακτική*

There are two forms of the Imperative, the imperfect (usually called, after the analogy of other languages, the present) and the aorist. These two bear the same relation to each other as do the corresponding forms of the indicative or future,* that is to say, the imperfect imperative expresses a command to perform repeated or habitual actions, while the aorist commands the performance of a single action; thus: *λύε τὰ σανδάλιά σου πρὶν νὰ τὰ ἐκβάλλῃς*, untie your shoes before you take them off (imperfect, commanding an action to be performed as often as the shoes are taken off);

* The future, as regards its construction, may be looked upon as a mood rather than a tense.

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λύσε τὰ σανδάλιά σου, διότι εἶναι καιρὸς νὰ κατακλιθῇς, untie your shoes, for it is time you went to bed (aorist, expressing a command referring to this particular time only).

For the persons other than the second the imperative employs the subjunctive, preceded by *ἂς* (a contraction of *ἄφες*, the imperative of the ancient verb *ἀφίημι*, modern form *ἀφήνω* or *ἀφίνω*, to permit, let). Compare the English, let us see, *ἂς ἴδωμεν*. In the more elevated style of oratory the subjunctive may be employed alone, without *ἄς*: this is a return to the ancient form of the imperative. *Φέρε* (imperative of *φέρω*, to bring, manage) or *ἄγε* (imperative of *ἄγω*, to bring) may also, though rarely, be used in place of *ἄς*.

In the following paradigms, the order of persons is 2d pers. sing. and plur., 1st pers. plur., and 3d pers. sing. and plur. The forms in parentheses (in the aorist) are those used in the literary style.

IMPERFECT

ACTIVE	PASSIVE
λύε	*λύου*
λύετε	*λύεσθε*
ἂς λύωμεν	*ἂς λυώμεθα*
ἂς λύῃ	*ἂς λύηται*
ἂς λύωσι(ν)	*ἂς λύωνται*
κτύπα	*κτυποῦ*
κτυπᾶτε	*κτυπᾶσθε*
ἂς κτυπῶμεν	*ἂς κτυπώμεθα*
ἂς κτυπᾷ	*ἂς κτυπᾶται*
ἂς κτυπῶσι(ν)	*ἂς κτυπῶνται*

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κίνει	κινοῦ
κινεῖτε	κινεῖσθε
ἂς κινῶμεν	ἂς κινώμεθα
ἂς κινῇ	ἂς κινῆται
ἂς κινῶσι(ν)	ἂς κινῶνται
ὕψου	ὑψοῦ
ὑψοῦτε	ὑψοῦσθε
ἂς ὑψῶμεν	ἂς ὑψώμεθα
ἂς ὑψοῖ	ἂς ὑψῶται
ἂς ὑψῶσι(ν)	ἂς ὑψῶνται

AORIST

Active	Passive
λῦσε (λῦσον)	λύσου (λύθητι)
λύσατε	λυθῆτε
ἂς λύσωμεν	ἂς λυθῶμεν
ἂς λύσῃ	ἂς λυθῇ
ἂς λύσωσι(ν)	ἂς λυθῶσι(ν)
κτύπησε (κτύπησον)	κτυπήσου (κτυπήθητι)
κτυπήσατε	κτυπηθῆτε
ἂς κτυπήσωμεν	ἂς κτυπηθῶμεν
ἂς κτυπήσῃ	ἂς κτυπηθῇ
ἂς κτυπήσωσι(ν)	ἂς κτυπηθῶσι(ν)
κίνησε (κίνησον)	κινήσου (κινήθητι)
κινήσατε	κινηθῆτε
ἂς κινήσωμεν	ἂς κινηθῶμεν
ἂς κινήσῃ	ἂς κινηθῇ
ἂς κινήσωσι(ν)	ἂς κινηθῶσι(ν)

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ὕψωσε (ὕψωσον)	ὑψώσου (ὑψώθητι)
ὑψώσατε	ὑψωθῆτε
ἂς ὑψώσωμεν	ἂς ὑψωθῶμεν
ἂς ὑψώσῃ	ἂς ὑψωθῇ
ἂς ὑψώσωσι(ν)	ἂς ὑψωθῶσι(ν)

In Modern Greek, as in English, the polite form of address is in the second person plural. The singular is employed in familiar conversation among the members of a family and between intimate friends, and also in speaking to young children and inferior servants and laborers. Cases in which the singular may be used without giving offence are instinctively appreciated by a native, but cannot be strictly defined. A foreigner had better, therefore, always adhere to the plural, for the only error into which he could fall by so doing would be one of over-politeness, which, though sometimes amusing, is always pardonable.

Grammatical Exercise

AORIST IMPERATIVE

Περίμεινε μέχρις οὗ τελειώσω τὴν ἐπιστολήν μου.
Wait (thou) until I have finished my letter.
Περιμείνατε μέχρις οὗ τελειώσωσι τὰς ἐπιστολάς των.
Wait (you) until they have finished their letters.
Ἂς περιμείνωμεν μέχρις οὗ τελειώσῃ τὴν ἐπιστολήν της.
Let us wait until she has finished her letter.
Ἂς περιμείνῃ μέχρις οὗ τελειώσωμεν τὰς ἐπιστολάς μας.
Let him wait until we have finished our letters.
Ἂς περιμείνωσι μέχρις οὗ τελειώσητε τὴν ἐπιστολήν σας.
Let them wait until you have finished your letter.

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NEGATIVE AORIST IMPERATIVE

Μὴ ἔλθῃς, ἀφοῦ* δὲν θέλεις.
Do not come, since thou dost not wish.
Μὴ ἔλθητε, ἀφοῦ δὲν θέλετε.
*Ας μὴ ἔλθωμεν, ἀφοῦ δὲν θέλομεν.
*Ας μὴ ἔλθῃ, ἀφοῦ δὲν θέλει
*Ας μὴ ἔλθωσιν, ἀφοῦ δὲν θέλουσιν.

NEGATIVE IMPERFECT IMPERATIVE

Μὴ περιφρονῇς μήτε τὸν πτωχὸν μήτε τὸν ἀσήμαντον.
Despise not (n)either the poor (man) (n)or the insignificant.
Μὴ περιφρονεῖτε μήτε τὸν πτωχὸν μήτε τὸν ἀσήμαντον.
*Ας μὴ περιφρονῶμεν μήτε τὸν πτωχὸν μήτε τὸν ἀσήμαντον.
*Ας μὴ περιφρονῇ μήτε τὸν πτωχὸν μήτε τὸν ἀσήμαντον.
*Ας μὴ περιφρονῶσι μήτε τὸν πτωχὸν μήτε τὸν ἀσήμαντον.

With a negative the subjunctive form instead of the imperative is employed in the second person, except the second person plural of the imperfect, which retains the imperative form (as seen in the second sentence of the third exercise). The Greeks employ the double negative, despise not neither—nor, etc.

* May be written ἀφοῦ or ἀφ' οὗ.

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LESSON TENTH

ΜΑΘΗΜΑ ΔΕΚΑΤΟΝ

Thought Exercise

The student is now fairly conversant with the Greek phonology, and may dispense with the interlinear transliteration. In case of doubt he should consult the section on pronunciation in Lesson I.

Εἶναι καιρὸς νὰ κατακλιθῶ.
It is time that I go to bed.
Πηγαίνω εἰς τὸν κοιτῶνά μου.
I go to my bedroom.
Τραβῶ ἓν πυρεῖον καὶ ἀνάπτω τὸ φωταέριον.
I scratch a match and light the gas.
Καταβιβάζω τὸ παραπέτασμα.
I pull down the curtain.
Ἐκβάλλω τὸ ἔνδυμά μου.
I take off my coat.
Ἐκβάλλω τὸ ὡρολόγιον ἐκ τοῦ θυλακίου μου.
I take out my watch from my pocket.
Χορδίζω τὸ ὡρολόγιόν μου καὶ τὸ θέτω ὑπὸ τὸ προσκέφαλόν μου.
I wind my watch and put it under my pillow.
Ἐκκομβῶ τὸ γελέκο μου.
I unbutton my waistcoat.
Λύω τὸ δεξιόν μου σανδάλιον καὶ τὸ ἐκβάλλω.
I untie my right shoe and take it off.

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Ἀφήνω κάτω τὸ δεξιόν μου σανδάλιον πλησίον τοῦ καθίσματος.

I drop down my right shoe near the chair.

Λύω ἐπίσης καὶ τὸ ἀριστερόν μου σανδάλιον, τὸ ἐκβάλλω καὶ τὸ ἀφήνω κάτω πλησίον τοῦ καθίσματος.

I untie also my left shoe, take it off, and drop it down near the chair.

Φορῶ τὰς παντούφλας μου.

I put on my slippers.

Ἐκβάλλω τὴν περισκελίδα μου καὶ ἀναρτῶ αὐτὴν εἰς τὸ ἱματιοφυλάκιον.

I take off my trousers and hang them in the wardrobe.

Φορῶ τὸ νυκτικόν μου.

I put on my night-dress.

Νίπτομαι καὶ καθαρίζω τοὺς ὀδόντας μου.

I wash myself and clean my teeth.

Σβήνω τὸ φῶς.

I extinguish the light.

Ἀνοίγω ὀλίγον τὸ παράθυρον ἐκ τῶν ἄνω.

I open a little the window from the top.

Πίπτω εἰς τὴν κλίνην καὶ σκεπάζομαι.

I get into bed and cover myself up.

Ἐλπίζω ταχέως θὰ ἀποκοιμηθῶ, διότι εἶμαι κουρασμένος.

I hope I shall quickly go to sleep, for I am tired.

Τὰ σινδόνια μοὶ φαίνονται ὑγρά· ἐλπίζω ὅτι δὲν θὰ κρυολογήσω.

The sheets appear to me (to be) damp; I hope that I shall not take cold.

Conversation Exercise

Εἶναι καιρὸς νὰ κατακλιθῶμεν; Εἰς ποίαν ὥραν κατακλίνεσθε; κατακλίνομαι συνήθως εἰς τὴν δεκάτην καὶ

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ἡμίσειαν. Ποῦ πηγαίνετε καὶ ἐκδύεσθε;[1] Πῶς ἠνάψατε τὸ φωταέριον; ἐτράβηξα ἓν πυρεῖον καὶ ἤναψα δι' αὐτοῦ τὸ φῶς. Ὅταν εἰσήλθετε εἰς τὸν κοιτῶνά σας, κατεβιβάσατε τὸ παραπέτασμα; Διατί καταβιβάζετε τὸ παραπέτασμα; καταβιβάζω τὸ παραπέτασμα διὰ νὰ μὴ μὲ ἴδῃ τις ἐκδυόμενον.[2] Τί ἐκβάλλετε πρῶτον; ἐκβάλλω τὸ ἔνδυμά μου. Ὅταν ἐκβάλλητε τὸ ὡρολόγιον ἐκ τοῦ θυλακίου τοῦ γελέκου σας, ποῦ τὸ θέτετε; Ποῖον σανδάλιον λύετε πρῶτον; Ἔλυε[3] τὰ σανδάλιά του, ὅταν εἰσήλθετε; ὄχι, ἔλυσε[4] τὰ σανδάλιά του πρὶν εἰσέλθω. Ἀφήνετε κάτω τὰ σανδάλιά σας πλησίον τοῦ καθίσματος; Ὅταν λύσητε τὰ σανδάλιά σας, τί φορεῖτε; φορῶ τὰς παντούφλας μου. Ὅταν ἐξεβάλετε τὴν περισκελίδα σας, ἐκρεμάσατε αὐτὴν εἰς τὸ ἱματιοφυλάκιον; Ὅταν φορέσητε τὸ νυκτικόν σας, τί κάμνετε; ὅταν φορέσω τὸ νυκτικόν μου, σβήνω τὸ φῶς καὶ πίπτω εἰς τὴν κλίνην (τὸ κρεββάτι). Τίς ἔσφεσε τὸ φῶς; Δὲν θὰ ἀνοίξητε ὀλίγον τὸ παράθυρον ἐκ τῶν ἄνω; ὅταν ἀνοίγω τὸ παράθυρον πολύ, πάντοτε ἀποκτῶ κρυολόγημα.[5] Πῶς ἠμπορεῖτε νὰ κοιμᾶσθε μὲ κλειστὸν παράθυρον;[6] δὲν τὸ ἀφήνω κλειστὸν ἀλλὰ τὸ ἀνοίγω ὀλίγον ἄνωθεν, ὅταν ὁ καιρὸς ᾖναι ψυχρός. Κοιμᾶσθε συνήθως καλῶς; πάντοτε κοιμῶμαι καλῶς ἐκτὸς ὀσάκις[7] ἐργάζομαι εἰς προκεχωρηκυῖαν[8] ὥραν.

[1] Idiomatic: where do you go *and* undress? [2] Pres. part. mid.: in order that one may not see me undressing. [3] Imperfect, expressing a continued action: was he untying his shoes when you entered? [4] Aorist, expressing a completed action: he untied his shoes before I entered. [5] I always catch cold. [6] How can you sleep with closed window? I do not leave it closed, but open it a little from the top, when the weather is cold. [7] Except as often as. [8] Perfect active participle of προχωρῶ(έω), to advance; προκεχωρηκώς, προκεχωρηκυῖα, προκεχωρηκός. This is a form of the ancient verb, occasionally but not often found in the modern literary language.

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Ἐκοιμήθητε καλῶς τὴν παρελθοῦσαν νύκτα; ὄχι, ἤμην πολὺ κουρασμένος ὥστε νὰ δυνηθῶ νὰ κοιμηθῶ καὶ ἔμενα ἄγρυπνος ἀφ' οὗ κατεκλίθην ὑπὲρ τὴν ὥραν.[1]

[1] I was too tired to be able to sleep, and I remained awake after I went to bed for over an hour.

Reading Exercise

Ὁ Αἴσωπος καὶ ὁ ὁδοιπόρος.

Ὁ Αἴσωπος μετέβη ποτε εἰς μικράν τινα πόλιν· καθ' ὁδὸν συνήντησεν ἕνα ὁδοιπόρον, ὅστις χαιρετήσας τὸν ἠρώτησε· "Πόσον χρόνον ἀκόμη πρέπει νὰ βαδίζω, ἕως οὗ φθάσω εἰς τὸ πολίχνιον ἐκεῖνο, ὅπερ βλέπομεν ἐντεῦθεν;"

"Βάδισον," ἀπήντησεν ὁ Αἴσωπος. "Γνωρίζω καλῶς," ἀπεκρίθη ὁ ὁδοιπόρος, "ὅτι πρέπει νὰ βαδίσω· ἀλλὰ εἰπέ μοι μετὰ πόσον καιρὸν θὰ φθάσω ἐκεῖ." "Βάδισε," ἐπανέλαβεν ὁ Αἴσωπος.

Ὁ ἄνθρωπος οὗτος εἶναι παράφρων, ἐσκέφθη καθ' ἑαυτὸν ὁ ξένος, καὶ πρέπει νὰ μὴ τὸν ἐρωτήσω πλέον, ἐξηκολούθησε δὲ τὸν δρό-

Æsop and the Traveller.

Æsop was once going to a small town; on the way he met a traveller who, making a bow, asked him: "How long a time have I yet to walk before arriving at that little town which we see from here?"

"March," answered Æsop. "I know well," replied the traveller, "that I must walk; but tell me after how long a time I shall arrive there." "March," repeated Æsop.

This man is crazy, thought to himself the stranger, and I must not question him further, and he proceeded on his way.

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μον του. Τότε ἐφώναξεν ὁ Αἴσωπος· "Ἔ, μίαν λέξιν, θὰ φθάσῃς μετὰ δύο ὥρας."

Ὁ ξένος ἐστράφη ὀπίσω καὶ ἠρώτησε· "Πῶς τὸ γνωρίζεις τώρα καὶ διατί δὲν ἤθελες νὰ μοὶ τὸ εἴπῃς πρὸ ὀλίγου;" Ὁ Αἴσωπος δὲ ἀπήντησε· "Πῶς ἠμπόρουν νὰ σοὶ τὸ εἴπω, πρὶν ἴδω τὸ βάδισμά σου;"

Then Æsop called out: "Eh, one word, thou wilt arrive in two hours."

The stranger turned back and asked: "How dost thou know it now, and why didst thou not wish to tell it to me a little while ago?" But Æsop replied: "How could I tell thee before I saw thy gait?"

Verbs

μετέβη, 3d pers. sing. aor. ind. μεταβαίνω, to go, pass, migrate.

συνήντησε, 3d pers. sing. aor. ind. συναντῶ(άω) to meet.

χαιρετήσας, aor. part. masc. χαιρετῶ(άω), to greet, bow.

ἠρώτησε, 3d pers. sing. aor. ind. ἐρωτῶ(άω), to ask, inquire.

πρέπει, pres. ind. of the impersonal verb, πρέπει, it is necessary, proper.

βαδίζω, 1st pers. sing. pres. subj. βαδίζω, to walk.

φθάσω, 1st pers. sing. aor. subj. φθάνω, to arrive, reach.

βλέπομεν, 1st pers. plur. pres. ind. βλέπω, to see.

βάδισον, 2d pers. sing. aor. imperat. βαδίζω, to walk.

ἀπήντησε, 3d pers. sing. aor. ind. ἀπαντῶ(άω), to answer.

γνωρίζω, 1st pers. sing. pres. ind. γνωρίζω, to know.

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ἀπεκρίθη, 3d pers. sing. aor. ind. ἀποκρίνομαι, to reply.
βαδίσω, 1st pers. sing. aor. subj. βαδίζω, to walk.
εἰπέ, 2d pers. sing. 2d aor. imperat. λέγω, to say, tell.
θὰ φθάσω, 1st pers. sing. aor. fut. φθάνω, to arrive, reach.
βάδισε, same as βάδισον above.
ἐπανέλαβε, 3d pers. sing. 2d aor. ind. ἐπαναλαμβάνω, to repeat.
ἐσκέφθη, 3d pers. sing. aor. ind. σκέπτομαι, to think, reflect.
ἐρωτήσω, 1st pers. sing. aor. subj. ἐρωτῶ(άω), to ask, question.
ἐξεκολούθησε, 3d pers. sing. aor. ind. ἐξακολουθῶ(έω) to continue.
ἐφώναξε, 3d pers. sing. aor. ind. φωνάζω, to call out, shout.
ἐστράφη, 3d pers. sing. aor. ind. mid. στρέφομαι, to turn (one's self).
ἤθελες, 2d pers. sing. imp. ind. θέλω, to wish.
εἴπῃς, 2d pers. sing. 2d aor. subj. λέγω, to say, tell.
ἠμπόρουν, 1st pers. sing. imp. ind. ἠμπορῶ(έω), to be able.
ἴδω, 1st pers. sing. 2d aor. subj. βλέπω, to see.

Grammar

THE INFINITIVE—ἡ ἀπαρέμφατος

There are two infinitives in each voice, viz., the present and the aorist. They are formed by adding the terminations ειν and σαι to the stem in the active voice, and εσθαι and θῆναι in the passive.

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Active		Passive	
Present	Aorist	Present	Aorist
λύειν	λύσαι	λύεσθαι	λυθῆναι
κτυπᾶν	κτυπήσαι	κτυπᾶσθαι	κτυπηθῆναι
κινεῖν	κινῆσαι	κινεῖσθαι	κινηθῆναι
ὑψοῦν	ὑψώσαι	ὑψοῦσθαι	ὑψωθῆναι

In the compound forms (future, conditional, perfect, and pluperfect) the final *ν*, of the present active, and *ναι*, of the aorist passive, are dropped; the termination of the aorist active, *σαι*, becomes *σει*. The infinitive of *κτυπῶ* is written without iota subscriptum, which would seemingly belong to it, since the termination is a contraction of *α* and *ειν*. In the infinitive of *ὑψῶ* (the contracted form, which is scarcely ever used in Modern Greek) the full form is *ὑψοῦν*, while the form without final *ν*, used in the compound tenses, is *ὑψοῖ*.

Except as the infinitive enters into the formation of the compound tenses, it is employed only as a verbal noun. It is then accompanied by the neuter article, which is regularly declined; thus: *τὸ δίδειν εἶναι εὐαρεστότερον τοῦ λαμβάνειν*, to give is more blessed than to receive; *τὸ ἱππεύειν εἶναι εὐάρεστος κίνησις*, riding is a pleasant exercise.

In all other cases the English infinitive is rendered by *νά* with the subjunctive or by *ὅτι* with the indicative.* For example: *εἶναι καιρὸς νὰ κατακλιθῶ*, it is time for me to go to bed; *τί θέλετε νὰ εἴπητε;* what

* The infinitive is, however, sometimes used in the most elevated literary style: *οὐ τολμῶ δ' εἰπεῖν τὸ τέλειον*, but I do not presume to say *perfect*.

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do you wish to say? *δὲν ἐνθυμοῦμαι ὅτι σᾶς τὸ εἶπον*, I do not remember to have told you that.

Even when employed as a verbal noun the infinitive is very commonly rendered by *νά* with the subjunctive, usually then preceded by the neuter article just as when the infinitive form is used. For example: *τὸ νὰ καταγελᾷ τις τοὺς ἄλλους εἶναι ἀνάγωγον*, to laugh at others is ill bred.

Grammatical Exercise

INFINITIVE RENDERED BY *νά* WITH THE SUBJUNCTIVE

Τώρα εἶναι καιρὸς νὰ κοιμηθῶ.
It is time now for me to sleep.
Τώρα εἶναι καιρὸς νὰ κοιμηθῇς.
Τώρα εἶναι καιρὸς νὰ κοιμηθῇ.
Τώρα εἶναι καιρὸς νὰ κοιμηθῶμεν.
Τώρα εἶναι καιρὸς νὰ κοιμηθῆτε.
Τώρα εἶναι καιρὸς νὰ κοιμηθῶσιν.

Τὸ νὰ περιπατῶ καθ' ἑκάστην εἶναι ὑγιεινόν.
For me to take a walk every day is healthful.
Τὸ νὰ περιπατῇς καθ' ἑκάστην εἶναι ὑγιεινόν.
Τὸ νὰ περιπατῇ καθ' ἑκάστην εἶναι ὑγιεινόν.
Τὸ νὰ περιπατῶμεν καθ' ἑκάστην εἶναι ὑγιεινόν.
Τὸ νὰ περιπατῆτε καθ' ἑκάστην εἶναι ὑγιεινόν.
Τὸ νὰ περιπατῶσι καθ' ἑκάστην εἶναι ὑγιεινόν.

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LESSON ELEVENTH

ΜΑΘΗΜΑ ΕΝΔΕΚΑΤΟΝ

Thought Exercise

Εἶναι καιρὸς νὰ σηκωθῶ.
It is time that I rise.
Ἐκοιμήθην παρὰ πολύ—ἄσχημα.
I have slept too long—poorly.
Διῆλθον καλὴν νύκτα.
I have passed (a) good night.
Ὠνειρευόμην καθ' ὅλην τὴν νύκτα.
I was dreaming through all the night.
Σηκόνομαι ἀπὸ τὴν κλίνην.
I rise from the bed.
Θὰ λάβω τὸ λουτρόν μου.
I shall take the bath my.
Ἀφήνω τὸ ὕδωρ νὰ τρέξῃ εἰς τὸν λουτῆρα.
I let the water that it run into the bath-tub.
Τὸ ὕδωρ (νερὸν) εἶναι πολὺ ψυχρόν (κρύον).
The water is very cold.
Φορῶ τὰ ἀσπρόρρουχά μου.
I put on the underclothes my.
Φορῶ τὰς περικνημίδας μου (κάλτσας μου).
I put on the stockings my.
Κτενίζω τὴν κόμην μου.
I comb the hair my.

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Καθαρίζω τοὺς ὀδόντας μου.
I clean the teeth my.
Καθαρίζω τοὺς ὄνυχας.
I clean the nails.
Φορῶ τὰ ἄλλα ἐνδύματά μου.
I put on the other clothes my.
Τώρα ἡ κόμωσίς μου εἶναι ἐντελής.
Now the toilet my is complete.
Ἤδη ἐνεδύθην (ἔχω ἐνδυθῆ).
Already I have dressed myself.
Θὰ ἀποσφραγίσω τὰς ἐπιστολάς μου καὶ θὰ ἀναγνώσω τὴν ἐφημερίδα ἕως οὗ προσκληθῶ εἰς τὸ πρόγευμα.
I will open (unseal) the letters my and will read the newspaper until I am called to the breakfast.

The words enclosed in parentheses are those in more common use in the vernacular.

Conversation Exercise

Εἶναι ἤδη καιρὸς νὰ σηκωθῶ; Πῶς ἐκοιμήθητε; Διήλθετε καλὴν νύκτα; Ὠνειρεύθητε κατὰ τὴν παρελθοῦσαν νύκτα; Εἰς ποίαν ὥραν σηκόνεσθε συνήθως; Τί θὰ κάμητε πρῶτον; Λαμβάνετε λουτρὸν καθ' ἑκάστην πρωΐαν; Ἐλαμβάνετε[1] τὸ λουτρόν σας ὅτε ὁ κώδων ἐσήμανε διὰ τὸ πρόγευμα; ὄχι, τὸ ἔλαβον[2] πρὸ μιᾶς ὥρας. Πότε ἐλάβετε τὸ λουτρόν σας; Ἀφήσατε[3] τὸ ὕδωρ νὰ τρέξῃ εἰς τὸν λουτῆρα. Εἶναι τὸ ὕδωρ πολὺ ψυχρόν; Ἐφορέσατε τὰ ἐνδύματά σας; Ποῦ εἶναι αἱ περικνημίδες μου; Πρέπει νὰ φορέσητε τὰ σανδάλιά σας καὶ νὰ δέ-

[1] Imperfect: Were you taking your bath when the bell rang for breakfast? [2] Aorist: I took it an hour ago. [3] Aorist imperative.

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σητε[1] αὐτά. Ἐκτενίσατε τὴν κόμην σας; Θὰ καθαρίσητε τοὺς ὀδόντας σας; Εἶναι ἤδη ἐντελὴς ἡ κόμωσίς σας; Ἤδη ἐνεδύθητε; Τί θὰ κάμητε ἕως οὗ προσκληθῆτε εἰς τὸ πρόγευμα; Ἀπεσφραγίσατε[2] τὰς ἐπιστολάς σας; Πρέπει νὰ ἀποσφραγίσητε[3] τὰς ἐπιστολὰς ἤδη; Θὰ ἀποσφραγίσητε[4] τὰς ἐπιστολάς σας πρὶν προσκληθῆτε εἰς τὸ πρόγευμα; Θὰ ἀποσφραγίζητε[5] τὰς ἐπιστολάς σας καθ' ἑκάστην πρωΐαν; Θὰ ἀναγνώσητε τὴν ἐφημερίδα τώρα; Ἀνεγνώσατε τὴν ἐφημερίδα πρὸ τοῦ προγεύματος;

[1] Δένω, to tie, lace. [2] Aorist indicative. [3] Aorist subjunctive. [4] Aorist future. [5] Imperfect future, denoting repeated action.

Reading Exercise

Οὗ οἱ σοφοὶ δέονται.

Πλούσιός τις ἄνθρωπος ἠρώτησε σοφόν τινα, πῶς συμβαίνει τοὺς μὲν σοφοὺς νὰ βλέπῃ τις εἰς τὰς οἰκίας τῶν πλουσίων, τοὺς δὲ πλουσίους ὄχι εἰς τὰς οἰκίας τῶν σοφῶν; Ἔλαβε δὲ τὴν ἑξῆς ἀπάντησιν· "Διότι οἱ μὲν σοφοὶ γνωρίζουν οὗ δέονται, οἱ δὲ πλούσιοι ὄχι."

What the Wise Need.

A certain rich man asked a wise one how it happens that one sees learned men in the houses of the rich but not rich men in the houses of the learned. He received the following reply: "Because the wise know what they have need of, but the rich do not."

Ἀξιόλογος ξένος.

Ἄνθρωπός τις λίαν ἐνησχολημένος ἰδὼν ὅτι ἤρχετο πρὸς αὐτὸν ξένος τις καὶ νο-

A Visitor of Importance.

A certain man who was very busy, seeing that a stranger was coming tow-

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μίσας ὅτι ἦτο ἐργάτης, ὅστις ἤθελε τὸν ζητήσει χρήματα, τῷ εἶπεν ἀποτόμως· "Δὲν ἔχω καιρὸν ν' ἀσχοληθῶ περὶ ὑμῶν, καὶ σᾶς παρακαλῶ ν' ἀποσυρθῆτε ἀμέσως." — "Προθύμως," τῷ εἶπεν ὁ ἄγνωστος, "ἀναχωρῶ, ἀλλὰ θέλω νὰ σᾶς κάμω γνωστὸν ὅτι ἦλθον μόνον νὰ σᾶς ἀποδώσω μέγα ποσὸν χρημάτων, τὸ ὁποῖον σᾶς χρεωστοῦμεν." — "Α, ἐπανέλαβεν ἐκεῖνος, ἄλλο πράγμα τοῦτο· τότε θὰ προσπαθήσω νὰ οἰκονομήσω καιρόν· καθήσατε, παρακαλῶ."

ard him, and supposing that he was a laboring man who would ask him for money, said to him very curtly: "I have no time to busy myself with you, and I beg you to withdraw immediately." "Readily do I go away," said the unknown to him, "but I desire to make known to you that I have come only to return to you a large sum of money that we owe you." "Ah," replied he, "that is another matter; I will endeavor then to spare the time; please be seated."

VERBS

ἠρώτησε, 3d pers. sing. aor. ind. ἐρωτῶ(άω), to inquire of, ask.

συμβαίνει, pres. ind. impersonal, it happens.

βλέπῃ, 3d pers. sing. pres. subj. βλέπω, to see.

ἔλαβε, 3d pers. sing. 2d aor. ind. λαμβάνω, to take, receive.

γνωρίζουν, 3d pers. plur. pres. ind. γνωρίζω, to know.

δέονται, 3d pers. plur. pres. ind. δέομαι, to need, want.

ἐνησχολημένος, perf. part. mid. ἐνασχολοῦμαι, to occupy one's self, be busy.

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ἰδών, 2d aor. part. *βλέπω*, to see.

νομίσας, aor. part. *νομίζω*, to think, suppose.

ἦτο, 3d pers. sing. imp. ind. *εἶμαι*, to be.

ἤθελε ζητήσει, 3d pers. sing. aor. condit. *ζητῶ(έω)*, to ask, seek.

εἶπε, 3d pers. sing. 2d aor. ind. *λέγω*, to say.

ἀσχοληθῶ, 1st pers. sing. aor. subj. *ἀσχολοῦμαι*, to occupy one's self.

παρακαλῶ(έω), 1st pers. sing. pres. ind., to beg, entreat, "please."

ἀποσυρθῆτε, 2d pers. plur. aor. subj. *ἀποσύρομαι*, to withdraw one's self.

ἀναχωρῶ(έω), 1st pers. sing. pres. ind., to retire, go away.

κάμω, 1st pers. sing. pres. subj. *κάμνω*, to make, do.

ἦλθον, 1st pers. sing. 2d aor. ind. *ἔρχομαι*, to come.

ἀποδώσω, 1st pers. sing. aor. subj. *ἀποδίδω*, to return, give back.

χρεωστοῦμεν, 1st pers. plur. pres. ind. *χρεωστῶ(έω)*, to owe.

ἐπανέλαβε, 3d pers. sing. 2d aor. ind. *ἐπαναλαμβάνω*, to reply, repeat.

θὰ προσπαθήσω, 1st pers. sing. aor. fut. *προσπαθῶ(έω)*, to endeavor.

οἰκονομήσω, 1st pers. sing. aor. subj. *οἰκονομῶ(έω)*, to economize, manage.

καθήσατε, 2d pers. plur. aor. imperat. *κάθημαι*, to sit down.

Vocabulary Exercise

To be prepared in the usual way, and on no account to be omitted.

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Grammar.

THE PARTICIPLE—*ἡ μετοχή*

There are five participles in Modern Greek, namely, present and aorist active, and present, aorist, and perfect passive or middle. In addition to these there are occasionally employed also a future and a perfect active, and a future passive.

The participles are declined like adjectives (see Lesson XXI.) and, like them, must agree with their subject in gender, number, and case.

ACTIVE

PRESENT

Masc.	Fem.	Neut.
λύων	*λύουσα*	*λῦον*
κτυπῶν	*κτυπῶσα*	*κτυπῶν*
κινῶν	*κινοῦσα*	*κινοῦν*
ὑψῶν	*ὑψοῦσα*	*ὑψοῦν*

AORIST

Masc.	Fem.	Neut.
λύσας	*λύσασα*	*λῦσαν*
κτυπήσας	*κτυπήσασα*	*κτυπῆσαν*
κινήσας	*κινήσασα*	*κινῆσαν*
ὑψώσας	*ὑψώσασα*	*ὑψῶσαν*

The *future* participle is formed from the aorist by changing the termination *ας* into *ων*. The *perfect* is formed by adding to the present stem the terminations *κώς*, *κυῖα*, *κός*, and, like the perfect passive, takes the

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reduplication (see below). These forms are seldom used.

PASSIVE

PRESENT

Masc.	Fem.	Neut.
λυόμενος	λυομένη	λυόμενον
κτυπώμενος	κτυπωμένη	κτυπώμενον
κινούμενος	κινουμένη	κινούμενον
ὑψούμενος	ὑψουμένη	ὑψούμενον

AORIST

Masc.	Fem.	Neut.
λυθείς	λυθεῖσα	λυθέν
κτυπηθείς	κτυπηθεῖσα	κτυπηθέν
κινηθείς	κινηθεῖσα	κινηθέν
ὑψωθείς	ὑψωθεῖσα	ὑψωθέν

The *perfect passive* participle is formed from the aorist indicative by changing the termination *θην* into *μένος, μένη, μένον* (note the accent, differing from that of the present participle, which has similar terminations), and in addition the stem takes the *reduplication* (*ὁ ἀναδιπλασιασμός*). By this is meant the repetition of the initial consonant of the verb, with an interposed *ε*. It occurs in verbs beginning with a single consonant (except *ρ*) or with a mute followed by a liquid (except *γν*).* Those beginning with an aspirated consonant, *φ*, *χ*, or *θ*, take the corresponding hard consonant, *π*, *κ*, or *τ*, in the reduplication. Verbs begin-

* The mute consonants are nine in number: *π, β, φ, κ, γ, χ, τ, δ, θ*; the liquids, or semi-vowels, are *λ, μ, ν, ρ*.

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ning with a vowel, ρ, or either of the double consonants, ξ or ψ, take the augment (see Lesson V.) instead of the reduplication. Those compounded with a preposition take the reduplication between the preposition and the proper stem of the verb. In the vernacular the reduplication is commonly omitted; it is omitted also in the literary language whenever it would cause cacophony or when the word is already unduly long without the addition of this extra syllable. In the ancient language the reduplication was found in several forms that are not in use in modern Greek.

Masc.	Fem.	Neut.
λελυμένος	λελυμένη	λελυμένον
ἐκτυπημένος	ἐκτυπημένη	ἐκτυπημένον
κεκινημένος	κεκινημένη	κεκινημένον
ὑψωμένος	ὑψωμένη	ὑψωμένον

The accent, to which attention has already been directed, departs here from the general rule according to which it should be thrown as far back as the quantity of the final syllable would permit. Κτυπῶ, beginning with a mute *not* followed by a liquid, takes the augment instead of the reduplication.

The participles in Greek are used in much the same way as they are in English. The second reading extract in this lesson contains examples of the perfect and aorist participles.

The Second Aorist

This form is used in place of the ordinary First Aorist in the case of only a few verbs. Its termina-

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tions in the indicative active are the same as those of the imperfect. In the other moods the terminations are the same as those of the present, except that the accent, contrary to the general rule, falls upon the final syllable in the infinitive and participle. The seldom-employed second aorist passive is formed from the active by changing the *ον* into *ην*. The following are the verbs of this class which are most commonly met with:

Present	Aorist
*Ἄγω, to lead,	ἤγαγον
*ἁμαρτάνω, to sin,	ἥμαρτον
ἀποθνήσκω, to die,	ἀπέθανον
*ἀφικνοῦμαι, to reach,	ἀφικόμην
βάλλω, to put,	ἔβαλον
βλέπω, to see,	εἶδον
*γίνομαι, to become,	ἐγενόμην
*γινώσκω, to know,	ἔγνων
ἔρχομαι, to come,	ἦλθον
εὑρίσκω, to find,	εὗρον
ἔχω, to have,	ἔσχον
λαγχάνω, to obtain by lot,	ἔλαχον
λαμβάνω, to take,	ἔλαβον
λανθάνω, to mistake,	ἔλαθον
λέγω, to say,	εἶπον
*λείπω, to fail,	ἔλιπον
μανθάνω, to learn,	ἔμαθον
πάσχω, to suffer,	ἔπαθον
πίνω, to drink,	ἔπιον
πίπτω, to fall,	ἔπεσον
τίκτω, to bear,	ἔτεκον

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*τρέχω, to run,	ἔδραμον
τρώγω, to eat,	ἔφαγον
τυγχάνω, to acquire,	ἔτυχον
φεύγω, to flee,	ἔφυγον

Those marked with an (*) have also a first aorist form. With the others only the second aorist is in use. The form ἔγνων, second aorist of γινώσκω, is used only in compound verbs; of the simple verb the first aorist form ἔγνωσα is employed.

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LESSON TWELFTH

ΜΑΘΗΜΑ ΔΩΔΕΚΑΤΟΝ

Thought Exercise

Ἡ *ὑπηρέτρια μὲ προσκαλεῖ εἰς τὸ πρόγευμα.*
The maid me calls to the breakfast.
Χαίρω, *διότι τὸ ψυχρὸν λουτρὸν μοὶ ἤνοιξε τὴν ὄρεξιν.*
I am glad, for the cold bath to me has opened the appetite.
Κάθημαι *εἰς τὴν τράπεζαν.*
I sit down to the table.
Ἀνοίγω *τὸ χειρόμακτρόν μου.*
I open the napkin my.
Ἐξαπλόνω *αὐτὸ εἰς τὰ γόνατά μου.*
I spread out it on the knees my.
Λαμβάνω *ἓν πορτοκάλιον ἀπὸ τὴν ὀπωροθήκην.*
I take an orange from the fruit-dish.
Ἐκλεπίζω (*καθαρίζω*) *τὸ ὀπωρικὸν καὶ τὸ τρώγω.*
I peel the fruit and it eat.
Βυθίζω *τοὺς δακτύλους μου εἰς τὸν νιπτῆρα.*
I dip the fingers my in the (finger) bowl.
Σφογγίζω *τὸ στόμα μου μὲ τὸ χειρόμακτρον.*
I wipe the mouth my with the napkin.
Ἡ *σύζυγός μου μοὶ γεμίζει τὴν κύλικα* (*τὸ φλυτζάνι*) *μὲ καφέν.*
The wife my to me fills the cup with coffee.

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Ἡ ὑπηρέτρια μοὶ δίδει κύπελλον τεΐου.
The maid to me gives cup of tea.
Θέτω βῶλον σακχάρεως εἰς τὸν καφέν—τὸ τέϊον.
I put lump of sugar in the coffee—the tea.
Πρὸς τούτοις θέτω θερμὸν γάλα καὶ ὀλίγον ἀφρόγαλα.
Besides this I put warm milk and a little cream.
Κινῶ τὸν καφὲν μὲ τὸ κοχλιάριον διὰ νὰ διαλυθῇ τὸ σάκχαρι.
I stir the coffee with the spoon in order that may dissolve the sugar.
Σχίζω τὸν ἀρτίσκον καὶ ἀλείφω αὐτὸν μὲ βούτυρον.
I break the roll and spread it with butter.
Ἀλείφω μὲ βούτυρον ἓν τεμάχιον φρυγανιᾶς.
I spread with butter a slice of toast.
Δάκνω ἓν τεμάχιον καὶ τὸ μασσῶ.
I bite a piece and it masticate.
Ὁ καφὲς εἶναι πολὺ θερμός· δὲν δύναμαι νὰ τὸν πίω πρὶν κρυώσῃ.
The coffee is very warm; I cannot drink it before it cools.
Τώρα ἐτελείωσα τὸ πρόγευμά μου.
Now I have finished the breakfast my.
Διπλόνω τὸ χειρόμακτρόν μου.
I fold the napkin my.
Ὤθῶ πρὸς τὰ ὀπίσω τὸ κάθισμά μου καὶ σηκόνομαι ἀπὸ τὴν τράπεζαν.
I push to the back the chair my and I rise from the table.
Τώρα πρέπει νὰ ὑπάγω εἰς τὸ ἔργον μου.
Now it is necessary that I go to the work my.
Τώρα πρέπει νὰ ὑπάγω εἰς τὸ γραφεῖόν μου.
Now it is necessary that I go to the office my.

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Conversation Exercise

Θὰ εἶναι[1] ἕτοιμον ταχέως τὸ πρόγευμα; πιστεύω, διότι πεινῶ. Σᾶς ἤνοιξε[2] τὴν ὄρεξιν τὸ ψυχρὸν λουτρόν; Μᾶς προσεκάλεσεν ἡ ὑπηρέτρια εἰς τὸ πρόγευμα; Πότε θὰ ἦναι ἕτοιμον τὸ πρόγευμα; θὰ ἦναι ἕτοιμον ταχέως. Εἶναι καιρὸς νὰ καθήσωμεν εἰς τὴν τράπεζαν; Ὅταν ἀνοίξητε τὸ χειρόμακτρόν σας τί τὸ κάμετε;[3] Θὰ ἁπλώσητε τὸ χειρόμακτρον εἰς τὰ γόνατά σας; Λάβετε[4] ἓν ἀπίδιον ἀπὸ τὴν ὀπωροθήκην. Καθαρίζετε τὸ ὀπωρικὸν πρὶν ἢ φάγητε αὐτό; Ἀφοῦ φάγει τις πορτοκάλιον, δὲν πρέπει νὰ βυθίζῃ τοὺς δακτύλους εἰς τὸν νιπτῆρα; Δύναμαι νὰ σᾶς γεμίζω τὴν κύλικα μὲ καφέν; Ἂς δώσῃ ὑμῖν ἡ ὑπηρέτρια κύπελλον τεῖον. Δὲν θὰ θέσητε βῶλον σακχάρεως εἰς τὸ τέϊον; σᾶς εὐχαριστῶ, οὐδέποτε βάλλω[5] σάκχαρι εἰς τὸ τέϊον. Πρὸς τούτοις θέσατε ὀλίγον γάλα ἢ ἀφρόγαλα. Διατί κινεῖτε τὸν καφὲν μὲ τὸ κοχλιάριον; Τί θέλετε νὰ φάγητε; θὰ λάβω ἓν ἀρτίσκον. Ὅταν σχίζητε τὸν ἀρτίσκον, τὸν ἀλείφετε μὲ βούτυρον; Θὰ ἀλείψητε ἓν τεμάχιον φρυγανιᾶς; Διατί δὲν πίνετε τὸν καφέν; Διατί δὲν δύνασθε νὰ πίητε τὸν καφέν; Εἶναι ὁ καφὲς πολὺ θερμός; Ἐτελειώσατε τὸ πρόγευμά σας; Ὠθεῖτε πρὸς τὰ ὀπίσω τὸ κάθισμά σας; Σηκόνεσθε ἀπὸ τὴν τράπεζαν;[6] Ποῦ ὑπάγετε τώρα; Πρέπει νὰ ὑπάγητε ἀμέσως[7] εἰς τὸ γραφεῖόν σας;

[1] Is written either *θὰ εἶναι* or *θὰ ἦναι*, the latter being more correct. [2] The Greeks say "it has opened my appetite." [3] What do you do *with* it. [4] Take a pear; second aorist imperative. [5] I never put sugar in tea. [6] Ἀπό properly governs the genitive, but is often, as here, followed by the accusative. [7] Immediately.

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Reading Exercise

Τὸ τεθραυσμένον πέταλον.

Χωρικός τις ὑπῆγε μετὰ τοῦ υἱοῦ του, τοῦ μικροῦ Θωμᾶ, εἰς τὴν πόλιν. Ἰδού, εἶπε καθ' ὁδόν, τεμάχιον πετάλου χαμαί, σήκωσε καὶ βάλε το εἰς τὸ θυλάκιόν σου. Ἐ, ἀπήντησεν ὁ Θωμᾶς, δὲν ἀξίζει τὸν κόπον νὰ κύψῃ τις δι' αὐτό. Ὁ πατὴρ οὐδὲν ἀπεκρίθη ἀλλὰ κύψας ἐσήκωσε τὸ σίδηρον καὶ τὸ ἐφύλαξε ἐν τῷ σακκιδίῳ του. Εἰς τὸ πρῶτον χωρίον ὅπου ἔφθασαν ἐπώλησεν αὐτὸ τῷ σιδηρουργῷ ἀντὶ πέντε λεπτῶν καὶ ἠγόρασε δι' αὐτῶν κεράσια.

Ἔπειτα ἐξηκολούθησαν τὸν δρόμον των. Ὁ ἥλιος ἔκαιεν, οὐδαμοῦ δὲ ἀνεφαίνετο οὔτε οἰκία οὔτε δάσος οὔτε πηγή. Ὁ Θωμᾶς ἀπέθνησκε σχεδὸν ἐκ τῆς δίψης καὶ μόλις κατώρθονε νὰ ἀκολουθῇ τὸν πατέρα του. Τότε οὗτος προσεποιήθη ὅτι κατὰ τύχην ἔρριψε χάμω

The Broken Horseshoe.

A certain peasant was going with his son, the little Thomas, to the city. "Look," he said on the way, "there's a piece of a horseshoe on the ground, pick it up and put it in thy pocket." "Oh," answered Thomas, "it is not worth the trouble of stooping down for that." The father answered nothing, but, stooping down, picked up the iron and put it in his bag. At the first village where they arrived he sold it to the blacksmith for five centimes and bought cherries with them. Then they continued their walk. The sun was burning, but nowhere appeared either house or wood or spring. Thomas was almost dying of thirst and scarcely was able to follow his father. Then the latter pretended

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ἕνα κεράσιον. Ὁ Θωμᾶς μετὰ τοιαύτης λαιμαργίας τὸ ἀνήρπασεν ἐκ τῶν χωμάτων ὡς ἐὰν ἀνεῦρε χρυσὸν καὶ τὸ ἔχωσε ταχέως εἰς τὸ στόμα του. Ὀλίγα βήματα παραιτέρω ὁ πατὴρ ἔρριψεν ἄλλο κεράσιον, τὸ ὁποῖον ὁ Θωμᾶς κατέπιε μετὰ τῆς αὐτῆς ὀρέξεως καὶ προθυμίας. Τοῦτο κατ' ἐξακολούθησιν ἐπανελήφθη ἕως οὗ ἐξηντλήθησαν πάντα τὰ κεράσια.

to drop a cherry accidentally on the ground. Thomas snatched it from the ground with as much eagerness as if he had found some gold, and thrust it into his mouth. A few steps farther the father dropped another cherry which Thomas swallowed with the same relish and promptitude. This was subsequently repeated until all the cherries were used up.

Ἀφοῦ ὁ Θωμᾶς ἔφαγε καὶ τὸ τελευταῖον ὁ πατὴρ ἐστράφη πρὸς αὐτὸν καὶ εἶπεν· "Βλέπε, ἐὰν ἅπαξ μόνον ἔκυπτες διὰ νὰ σηκώσῃς τὸ πέταλον, δὲν θὰ ἦσο ἠναγκασμένος νὰ κύψῃς ἑκατοντάκις διὰ τὰ κεράσια."

After Thomas had eaten the very last one his father turned to him and said: "See, if thou hadst stooped once only to pick up the horseshoe then wouldst thou not have been compelled to stoop a hundred times for the cherries."

VERBS

τεθραυσμένον, perf. part. pass. θραύω, to break.
ὑπῆγε, aor. ind. πηγαίνω or ὑπάγω, to go.
εἶπε, 2d aor. ind. λέγω, to say.
σήκωσε, aor. imperat. σηκόνω(ῶ-όω), to raise, pick up.
βάλε, 2d aor. imperat. βάλλω, to put.
ἀπήντησε, aor. ind. ἀπαντῶ(έω), to answer.

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ἀξίζει, pres. ind. *ἀξίζω*, to be worth.
κύψῃ, aor. subj. *κύπτω*, to bend, stoop.
ἀπεκρίθη, aor. ind. *ἀποκρίνομαι*, to answer.
κύψας, aor. part. *κύπτω*, to stoop.
ἐσήκωσε, aor. ind. *σηκόνω*(*ῶ-όω*), to pick up.
ἐφύλαξε, aor. ind. *φυλάττω*, to put by, preserve.
ἔφθασαν, aor. ind. *φθάνω*, to arrive at, reach.
ἐπώλησε, aor. ind. *πωλῶ*(*έω*), to sell.
ἠγόρασε, aor. ind. *ἀγοράζω*, to buy.
ἐξεκολούθησαν, aor. ind. *ἐξακολουθῶ*(*έω*), to continue.
ἔκαιε, imp. ind. *καίω*, to burn.
ἀνεφαίνετο, imp. ind. *ἀναφαίνομαι*, to be visible, appear.
ἀπέθνησκε, imp. ind. *ἀποθνήσκω*, to die.
κατώρθονε, imp. ind. *κατορθόνω*(*ῶ-όω*), to succeed.
ἀκολουθῇ, aor. subj. *ἀκολουθῶ*(*έω*), to follow.
προσεποιήθη, aor. ind. *προσποιοῦμαι*(*έομαι*), to feign.
ἔρριψε, aor. ind. *ῥίπτω*, to throw, drop.
ἀνήρπασε, aor. ind. *ἁναρπάζω*, to snatch.
ἀνεῦρε, 2d aor. ind. *ἀνευρίσκω*, to discover.
ἔχωσε, aor. ind. *χώνω*, to thrust into.
κατέπιε, 2d aor. ind. *καταπίνω*, to swallow.
ἐπανελήφθη, aor. ind. pass. *ἐπαναλαμβάνω*, to repeat.
ἐξηντλήθησαν, aor. ind. pass. *ἐξαντλῶ*(*έω*), to exhaust.
ἔφαγε, 2d aor. ind. *τρώγω*, to eat.
ἐστράφη, aor. ind. mid. *στρέφω*, to turn.
βλέπε, imp. imperat. *βλέπω*, to see.
ἔκυπτες, imp. ind. *κύπτω*, to stoop.
σηκώσῃς, aor. subj. *σηκόνω*(*ῶ-όω*), to pick up.
θὰ ἦσο ἠναγκασμένος, perf. condit. pass. *ἀναγκάζω*, to compel.
κύψῃς, aor. subj. *κύπτω*, to stoop.

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Vocabulary Exercise

This exercise should never be omitted, for it is exceedingly useful as a means to the acquirement of a good stock of words.

Grammar

Distinction between Aorist and Imperfect

The Greek verb distinguishes very clearly between a continued or habitual action and one that is performed but once, the former being expressed by the present or imperfect, the latter by the aorist tenses; thus: *ἤρχετο καθ' ἑκάστην* (imperfect), he came every day; *ἦλθε σήμερον* (aorist), he came to-day. This distinction is made not only in the past tenses, but in the present and future as well. Thus in the subjunctive, imperative, future, conditional, infinitive, and participle, the present or imperfect form expresses a continued or repeated action, while the aorist denotes a single or inceptive action, whether this be present, past, or future. In the indicative, however, the aorist can be used to indicate past time only, and past time in which there is no conception of duration or repetition.

A careful comparison of the following examples will make this use of the aorist clear.

Ἔγραφον χθὲς ὅτε ἔκρουσέ τις τὴν θυραν, I was writing yesterday when some one knocked at the door.

Χθὲς ἔγραψα πέντε ἐπιστολάς, I wrote five letters yesterday.

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Θέλω νὰ σᾶς γράφω ἐπιστολὴν καθ' ἑκάστην, I want to write you a letter every day.

Θέλω νὰ γράψω πέντε ἐπιστολὰς σήμερον, I want to write five letters to-day.

Θὰ σᾶς γράφω καθ' ἑκάστην, I shall write you every day.

Θὰ σᾶς γράψω ἐπιστολὴν αὔριον, I shall write you a letter to-morrow.

Ἤθελον γράφει καλῶς ἐὰν εἶχον σπουδάσει ἐπιμελῶς, I would write well if I had studied diligently.

Ἤθελον γράψει πέντε ἐπιστολὰς ἐὰν εἶχον καιρόν, I would write five letters if I had time.

Γράφετε καλῶς, εἶναι σημεῖον ἀνθρώπου πεπαιδευμένου, write well; it is the mark of an educated man.

Γράψατε πέντε ἐπιστολὰς σήμερον, write five letters to-day.

THE PERFECT AND PLUPERFECT—*ὁ παρακείμενος καὶ ὑπερσυντελικός*

The perfect is formed usually, both in the active and in the passive, by the present of *ἔχω* with the aorist infinitive, thus:

ACTIVE		PASSIVE	
ἔχω λύσει	*ἔχομεν λύσει*	*ἔχω λυθῆ*	*ἔχομεν λυθῆ*
ἔχεις λύσει	*ἔχετε λύσει*	*ἔχεις λυθῆ*	*ἔχετε λυθῆ*
ἔχει λύσει	*ἔχουσι λύσει*	*ἔχει λυθῆ*	*ἔχουσι λυθῆ*

The perfect active is also formed occasionally by the present of *ἔχω* with the perfect participle passive in the accusative case, agreeing in gender and number with the object; as, for example: *ἔχω λελυμένα τὰ σανδάλιά μου*, I have untied my shoes. Similarly the

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perfect passive may be formed by the present of *εἶμαι* with the perfect participle passive agreeing with the subject in gender and number, as *εἶμαι λελυμένος*.

The following ancient forms of the perfect are occasionally, though very rarely, employed in the most elevated literary style:

Active		Passive	
λέλυκα	λελύκαμεν	λέλυμαι	λελύμεθα
λέλυκας	λελύκατε	λέλυσαι	λέλυσθε
λέλυκε	λελύκασι(ν)	λέλυται	λέλυνται

The pluperfect is formed by *εἶχον*, the imperfect of *ἔχω*, with the aorist infinitive active or passive, thus:

Active		Passive	
εἶχον λύσει	εἴχομεν λύσει	εἶχον λυθῆ	εἴχομεν λυθῆ
εἶχες λύσει	εἴχετε λύσει	εἶχες λυθῆ	εἴχετε λυθῆ
εἶχε λύσει	εἶχον λύσει	εἶχε λυθῆ	εἶχον λυθῆ

These tenses are not in very common use, all forms of past action being usually expressed by the imperfect or aorist.

Exercise

Perfect

Ἔχω *ἀπολέσει τὸ βαλάντιόν μου.*
I have lost my purse.
Ἔχεις *ἀπολέσει τὸ βαλάντιόν σου.*
Ἔχει *ἀπολέσει τὸ βαλάντιόν του.*
Ἔχομεν *ἀπολέσει τὰ βαλάντιά μας.*
Ἔχετε *ἀπολέσει τὰ βαλάντιά σας.*
Ἔχουσιν *ἀπολέσει τὰ βαλάντιά των.*

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The above could be equally well or better expressed by the aorist, thus:

Ἀπώλεσα, -ας, -ε τὸ βαλάντιόν μου, σου, του.
Ἀπωλέσαμεν, -ατε, -αν τὰ βαλάντιά μας, σας, των.

PLUPERFECT INDICATIVE AND AORIST SUBJUNCTIVE

Εἶχον ἤδη ἀπολέσει τὸ ὡρολόγιόν μου, ὅταν ἀνέγνωσα τὴν ἐπιγραφήν· "Προφυλαχθῆτε ἀπὸ τοὺς βαλαντιοτόμους."

I had already lost my watch, when I read the sign: "Beware of pickpockets."

Εἶχες ἤδη ἀπολέσει τὸ ὡρολόγιόν σου, ὅταν ἀνέγνωσας τὴν ἐπιγραφήν· "Προφυλαχθῆτε ἀπὸ τοὺς βαλαντιοτόμους."

Εἶχε ἤδη ἀπολέσει τὸ ὡρολόγιόν του, ὅταν ἀνέγνωσε τὴν ἐπιγραφήν, κτλ.

Εἴχομεν ἤδη ἀπολέσει τὰ ὡρολόγιά μας, ὅταν ἀνεγνώσαμεν τὴν ἐπιγραφήν, κτλ.

Εἴχετε ἤδη ἀπολέσει τὰ ὡρολόγιά σας, ὅταν ἀνεγνώσατε τὴν ἐπιγραφήν, κτλ.

Εἶχον ἤδη ἀπολέσει τὰ ὡρολόγιά των, ὅταν ἀνέγνωσαν τὴν ἐπιγραφήν· "Προφυλαχθῆτε ἀπὸ τοὺς βαλαντιοτόμους."

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LESSON THIRTEENTH

ΜΑΘΗΜΑ ΔΕΚΑΤΟΝ ΤΡΙΤΟΝ

Thought Exercise

Κάθημαι τώρα, ἀλλὰ θὰ σηκωθῶ ἀμέσως.
I am sitting now, but I shall rise immediately.
Σηκόνομαι ἐκ τοῦ καθίσματός μου καὶ ἵσταμαι ὄρθιος.
I rise from the chair my and stand upright.
Προχωρῶ πρὸς τὴν θύραν.
I proceed toward the door.
Πλησιάζω τὴν θύραν.
I draw near the door.
Φθάνω εἰς τὴν θύραν.
I arrive at the door.
Σταματῶ εἰς τὴν θύραν.
I stop at the door.
Ἐκτείνω τὸν βραχίονά μου.
I stretch out the arm my.
Δράττομαι τοῦ μήλου τῆς θύρας.
I take hold of the handle of the door.
Κρατῶ τὸ μῆλον τῆς θύρας.
I hold the handle of the door.
Στρέφω τὸ μῆλον τῆς θύρας.
I turn the handle of the door.
Ἡ θύρα κινεῖται.
The door moves.

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Ἀνοίγω τὴν θύραν.
I open the door.
Τώρα κλείω τὴν θύραν καὶ κλειδόνω αὐτήν.
Now I close the door and lock it.
Ἡ θύρα εἶναι κλειστὴ καὶ κλειδομένη.
The door is closed and locked.
Ξεκλειδόνω τὴν θύραν καὶ ἀνοίγω αὐτὴν πάλιν.
I unlock the door and open it again.
Ἀφήνω τὸ μῆλον τῆς θύρας.
I let go of the handle of the door.
Ἐπιστρέφω εἰς τὸ κάθισμά μου καὶ κάθημαι πάλιν.
I return to the chair my and sit down again.

Conversation Exercise

The student is reminded that the advantage to be derived from this exercise depends in a great measure upon the conscientiousness with which he follows the directions for its employment. The sentences given are chiefly in the forms of questions for which the student himself must find the answers. After having read the question once or twice until its meaning is thoroughly grasped, repeat it *aloud* and immediately give the reply. The questions should be varied by changing the tenses and also occasionally by turning them into commands, employing the different persons and numbers of the imperative and also the positive and negative forms.

Τίς θὰ σηκωθῇ; Θὰ σηκωθῆτε ἀμέσως; Πόθεν[1] σηκόνεσθε; Σηκωθεὶς ἐκ τοῦ καθίσματος ἴστασθε; Προὐχωρεῖτε[2] πρὸς τὴν θύραν, ὅταν ἤνοιξέ τις αὐτήν; Τίς προὐχώρησε πρὸς τὴν θύραν; Ἐπλησίασέ τις τὴν θύραν; Ἐπλησιάσατε τὴν θύραν; Ἐφθάσατε εἰς τὴν θύραν πρὶν ἀνοίξωσιν αὐτὴν τὰ παιδία;[3] Φθάσας εἰς

[1] Whence. [2] May also be written ἐπροχωρεῖτε, imp., Were you going toward the door when some one opened it? [3] Children.

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τὴν θύραν θὰ σταματήσητε ἐκεῖ; Διατί ἐκτείνετε τὸν βραχίονά σας; τὸν ἐκτείνω ἵνα δράττωμαι τοῦ μήλου τῆς θύρας.[1] *Διατί ἐξετείνατε τὸν βραχίονά σας; τὸν ἐξέτεινα ἵνα δράξωμαι τοῦ μήλου τῆς θύρας.* *Μὴ κρατήσητε*[2] *τὸ μῆλον τῆς θύρας.* *Πρέπει νὰ στρέψητε τὸ μῆλον διὰ νὰ ἀνοίξητε τὴν θύραν;* *Κλείσας τὴν θύραν τί κάμνετε;* *Ἐκλειδώσατε τὴν θύραν;* *Τί εἶναι κλειστὸν καὶ κλειδωμένον;* *Ὅταν ξεκλειδώσητε τὴν θύραν τί κάμνετε;* *Καὶ ὅταν ἀνοίξητε αὐτὴν κρατεῖτε ἀκόμη*[3] *τὸ μῆλον;* *Ἀνοίξας τὴν θύραν ἀφήσατε τὸ μῆλον αὐτῆς;* *Τότε ποῦ ἐπεστρέψατε;* *Ἐπεστρέψατε εἰς τὸ κάθισμά σας;* *Ὅταν ἐπεστρέψατε εἰς τὸ κάθισμα ἐκαθήσατε πάλιν;*

[1] I stretch it out in order to take hold of the knob of the door; here used in a general sense—whenever I stretch it out I do so in order to take hold, etc. If it were meant to refer to this particular occasion only, the sentence would read, *τὸν ἐκτείνω ἵνα δράξωμαι τοῦ μήλου τῆς θύρας.* [2] In negative commands the imperative form of the verb is used only in the second person plural of the imperfect; in all other cases the subjunctive form is used. (See p. 87.) [3] Still.

Reading Exercise

Σελὶμ ὁ Γ'. καὶ τὸ ἀγχίνουν παιδίον.

Σελὶμ ὁ Γ'. (*τρίτος*) *ἀπαντήσας καθ' ὁδὸν παιδίον ἐρχόμενον ἀπὸ τὸ σχολεῖον προσεκάλεσεν αὐτὸ καὶ τῷ ἠρώτησε ποῖον εἶναι τὸ μάθημά του. Τὸ παιδίον ἀνοῖξαν τὸ βιβλίον του ἔδειξε τὸ μάθημά του χωρὶς νὰ γνωρίζῃ ὅτι ἦτο ὁ Σουλτάνος. Οὗτος εἶπεν εἰς τὸ*

Selim III. and the Quick-witted Boy.

Selim III., meeting on the road a boy coming from school, called him and asked him what his lesson was. The boy, opening his book, pointed out his lesson, without knowing that it was the Sultan. He told the boy to read a little, and seeing the recita-

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παιδίον νὰ ἀναγνώσῃ ὀλίγον, ἰδὼν δὲ τὴν ἀλάνθαστον ἀπαγγελίαν, τὴν ἀγχίνοιαν καὶ τὴν ὀξύτητα τοῦ πνεύματός του τῷ ἔδωκεν ἓν φλωρίον. Τὸ παιδίον εὐθὺς ἐπέστρεψε τὸ φλωρίον εἰς τὸν Σουλτάνον, λέγων· "Δὲν δύναμαι νὰ δεχθῶ τὸ δῶρόν σου καθ' ὅτι, ἐὰν ὁ πατήρ μου μὲ ἐρωτήσῃ ποῦ εὗρον τὸ φλωρίον, δὲν θὰ ἠξεύρω τί θὰ τῷ ἀποκριθῶ." Ὁ Σουλτάνος ἀπεκρίθη· "Εἰπὲ ὅτι σοὶ τὸ ἔδωκεν εἷς ἄνθρωπος." "Εἶναι ἀδύνατον, εἶπε τὸ παιδίον, νὰ τὸ πιστεύσῃ, διότι ποῖος ἄνθρωπος χαρίζει εἰς μικρὸν παιδίον ἓν φλωρίον." Ὁ Σουλτάνος ἐπρόσθεσεν· "Εἰπὲ ὅτι σοὶ τὸ ἔδωκεν ὁ Σουλτάνος." "Τότε μάλιστα, εἶπε τὸ παιδίον, παντάπασι δὲν θέλει τὸ πιστεύσει." "Διατί," ἠρώτησεν ὁ Σουλτάνος. "Διότι, ἀπεκρίθη τὸ παιδίον, οἱ Σουλτάνοι δὲν χαρίζουν ἓν φλωρίον, χαρίζουν πολλά· ὥστε τὸ φλωρίον τὸ ὁποῖον μὲ δίδεις, ἐὰν

tion without mistake and the readiness and acuteness of his mind, gave him a florin. The boy straightway returned the florin to the Sultan, saying: "I cannot accept thy gift, for the reason that, if my father asks me where I found the florin, I shall not know what to reply to him." The Sultan answered: "Say that a man gave it to thee." "It is impossible," said the boy, "that he should believe it, for what man makes a present of a florin to a little boy!" The Sultan added; "Say that the Sultan gave it to thee." "Then especially," said the boy, "he will most certainly not believe it." "Why?" asked the Sultan. "Because," replied the boy, "sultans do not give one florin, they bestow many; so that the florin which thou givest me, if it be the gift of a man, is much, but if it be that of

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ἦναι δῶρον ἑνὸς ἀνθρώπου, εἶναι πολύ, ἐὰν δὲ ἦναι ἑνὸς Σουλτάνου, εἶναι ὀλίγον. Ἕνεκα τούτου λάβε τὸ φλωρίον σου ὀπίσω."

a sultan, it is little. For that reason take back thy florin."

Θαυμάσας ὁ Σουλτάνος τὴν φρόνιμον ἀπόκρισιν καὶ εὐτολμίαν τοῦ παιδίου, εἰς αὐτὸ μὲν ἐχορήγησε μεγάλην ποσότητα φλωρίων, προσκαλεσάμενος δὲ τὸν πατέρα ἐζήτησε παρ' αὐτοῦ τὸ παιδίον, τὸ ὁποῖον παρέλαβεν εἰς τὸ παλάτιον, διορίσας διδασκάλους διὰ τὴν ἐμπαίδευσίν του· ἀφοῦ δὲ ἐξεπαιδεύθη ἀρκετὰ καὶ ἡλικιώθη, τὸ ἐτίμησε μὲ βαθμοὺς μεγάλους, τιμήσας ταὐτοχρόνως καὶ τὸν πατέρα του μὲ βαθμὸν ἀνάλογον τῆς ἱκανότητός του.

The Sultan, admiring the thoughtful answer and the courage of the boy, gave him a large sum of florins; and having sent for the father, begged of him the boy, whom he received into the palace, appointing teachers for his education; and after he was educated sufficiently and had grown older, honored him with lofty titles, honoring at the same time his father with a title proportionate to his ability.

VERBS

ἀπαντήσας, aor. part. ἀπαντῶ(άω), to meet.
ἐρχόμενον, pres. part. ἔρχομαι, to come.
προσεκάλεσε, aor. ind. προσκαλῶ(έω), to call, invite.
ἠρώτησε, aor. ind. ἐρωτῶ(άω), to inquire of.
ἀνοῖξαν, aor. part. ἀνοίγω, to open.
ἔδειξε, aor. ind. δεικνύω (anciently δείκνυμι), to show.
γνωρίζῃ, pres. subj. γνωρίζω, to know.
ἦτο, imp. ind. εἶμαι, to be.

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εἶπε, 2d aor. ind. λέγω, to say.
ἀναγνώσῃ, aor. subj. ἀναγινώσκω, to read.
ἰδών, 2d aor. part. βλέπω, to see.
ἔδωκε, aor. ind. δίδω (anciently δίδωμι), to give.
ἐπέστρεψε, aor. ind. ἐπιστρέφω, to return, give back.
λέγων, pres. part. λέγω, to say.
δεχθῶ, aor. subj. δέχομαι, to receive, accept.
ἐρωτήσῃ, aor. subj. ἐρωτῶ(άω), to ask, inquire of.
εὗρον, 2d aor. ind. εὑρίσκω, to find.
θὰ ἠξεύρω, imp. fut. ἠξεύρω, to know.
θὰ ἀποκριθῶ, aor. fut. ἀποκρίνομαι, to reply.
ἀπεκρίθη, aor. ind. from the same.
εἰπέ, aor. imperat. λέγω, to say.
πιστεύσῃ, aor. subj. πιστεύω, to believe.
χαρίζει, pres. ind. χαρίζω, to bestow.
ἐπρόσθεσε, aor. ind. προσθέτω, to add.
θέλει πιστεύσει, aor. fut. πιστεύω, to believe.
χαρίζουν (χαρίζουσι), pres. ind. χαρίζω, to bestow.
δίδεις, pres. ind. δίδω, to give.
λάβε, 2d aor. imperat. λαμβάνω, to take.
θαυμάσας, aor. part. θαυμάζω, to admire, wonder.
ἐχορήγησε, aor. ind. χορηγῶ(έω), to supply, furnish.
προσκαλεσάμενος,[1] aor. part. mid. προσκαλῶ(έω), to call, send for.

[1] This is the ancient form of the first aorist middle, now employed only occasionally in the literary style. If all the forms of this tense were used, the conjugation would be as follows:

Ind. προσεκαλεσάμην, -σω, -σατο, -σάμεθα, -σασθε, -σαντο.
Subj. προσκαλέσωμαι, -σῃ, -σηται, -σώμεθα, -σησθαι, -σωνται.
Imperat. προσκάλεσαι, -σασθε, -σάσθων (1st pers. plur.), -σάσθω, -σάσθωσαν.
Inf. προσκαλέσασθαι.
Part. προσκαλεσάμενος, -σαμένη, -σάμενον.

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ἐζήτησε, aor. ind. ζητῶ(έω), to ask, beg.
παρέλαβε, 2d aor. ind. παραλαμβάνω, to receive.
διορίσας, aor. part. διορίζω, to fix, appoint.
ἐξεπαιδεύθη, aor. ind. pass. ἐκπαιδεύω, to educate.
ἡλικιώθη, aor. ind. ἡλικιόνομαι(οῦμαι-όομαι), to advance in years.
ἐτίμησε, aor. ind. τιμῶ(άω), to honor.
τιμήσας, aor. part. of the same.

Vocabulary Exercise

To be made by the student in the manner prescribed.

Grammar

The Aorist of Pure and Impure Verbs

Verbs are distinguished as pure or impure according as the final letter of the present stem (the character, ὁ χαρακτήρ) is a vowel (or diphthong) or a consonant. The two classes of verbs present certain differences in the formation of the aorist, active or passive, and the tenses derived from it.

In pure uncontracted verbs (λύ-ω) the character remains unchanged in the aorist. In pure contracted, or perispome, verbs (κτυπῶ, ά-ω, κινῶ, έ-ω, ὑψῶ, ό-ω), the character is lengthened usually, so that *a* or *ε* becomes *η*, and *o* becomes *ω*.

In impure verbs the character undergoes certain changes, with most if not all of which the student should by this time be practically familiar from having repeatedly encountered them in the preceding exercises. These changes are as follows:

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ACTIVE

β, π, ϕ, and $\pi\tau$ are contracted with the following σ of the aorist to ψ.

Ex. $\tau\rho\acute{\iota}\beta\omega$, to rub, $\check{\epsilon}\tau\rho\iota\psi\alpha$
$\pi\acute{\epsilon}\mu\pi\omega$, to send, $\check{\epsilon}\pi\epsilon\mu\psi\alpha$
$\gamma\rho\acute{\alpha}\phi\omega$, to write, $\check{\epsilon}\gamma\rho\alpha\psi\alpha$
$\kappa\acute{\upsilon}\pi\tau\omega$, to stoop, $\check{\epsilon}\kappa\upsilon\psi\alpha$

γ, κ, χ, $\sigma\sigma$, $\tau\tau$, and $\sigma\kappa$ are contracted with the following σ to ξ.

Ex. $\grave{\alpha}\nu\circ\acute{\iota}\gamma\omega$, to open, $\check{\eta}\nu\circ\iota\xi\alpha$
$\pi\lambda\acute{\epsilon}\kappa\omega$, to knit, $\check{\epsilon}\pi\lambda\epsilon\xi\alpha$
$\delta\iota\delta\acute{\alpha}\sigma\kappa\omega$, to teach, $\grave{\epsilon}\delta\acute{\iota}\delta\alpha\xi\alpha$
$\beta\rho\acute{\epsilon}\chi\omega$, to wet, $\check{\epsilon}\beta\rho\epsilon\xi\alpha$
$\pi\rho\acute{\alpha}\tau\tau\omega$, to make, do, $\check{\epsilon}\pi\rho\alpha\xi\alpha$

Three verbs in $\sigma\sigma$ or $\tau\tau$, viz., $\grave{\epsilon}\rho\acute{\epsilon}\sigma\sigma\omega$, to row, $\pi\acute{\alpha}\sigma\sigma\omega$, to sprinkle, and $\pi\lambda\acute{\alpha}\tau\tau\omega$ or $\pi\lambda\acute{\alpha}\sigma\sigma\omega$, to form, take in the aorist active $\sigma\alpha$ instead of $\xi\alpha$.

δ, θ, τ, and ζ are dropped before the σ of the aorist.

Ex. $\sigma\pi\epsilon\acute{\upsilon}\delta\omega$, to hasten, $\check{\epsilon}\sigma\pi\epsilon\upsilon\sigma\alpha$
$\pi\epsilon\acute{\iota}\theta\omega$, to persuade, $\check{\epsilon}\pi\epsilon\iota\sigma\alpha$
$\theta\acute{\epsilon}\tau\omega$, to put, $\check{\epsilon}\theta\epsilon\sigma\alpha$
$\grave{\alpha}\gamma\circ\rho\acute{\alpha}\zeta\omega$, to buy, $\grave{\eta}\gamma\acute{\circ}\rho\alpha\sigma\alpha$

A few verbs in ζ form the aorist in $\xi\alpha$, as $\nu\upsilon\sigma\tau\acute{\alpha}\zeta\omega$, to be sleepy, $\grave{\epsilon}\nu\acute{\upsilon}\sigma\tau\alpha\xi\alpha$. $\Sigma\alpha\lambda\pi\acute{\iota}\zeta\omega$, to trumpet, has $\grave{\epsilon}\sigma\acute{\alpha}\lambda\pi\iota\gamma\xi\alpha$.

λ, μ, ν, and ρ are preserved, the σ of the usual aorist termination being omitted. In this case the vowel im-

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mediately preceding the character is changed, ε becoming ει, αι becoming α, and ι and υ being lengthened to ῑ and ῡ, a change that may affect the accent in certain moods of the aorist. In the case of λλ, one is dropped.

Ex. ἀγγέλλω, to announce, ἤγγειλα
περιμένω, to wait, περιέμεινα
διανέμω, to distribute, διένειμα
σύρω, to draw, pull, ἔσυρα
ξηραίνω, to dry, ἐξήρανα
βάλλω, to put, ἔβαλα

Passive

In pure uncontracted verbs the character undergoes no change, except, however, that verbs of this class frequently take a σ between the character and the θ of the aorist termination: *e.g.* κλείω, to close, ἐκλείσθην · θραύω, to break, ἐθραύσθην · ἀκούω, to hear, ἠκούσθην.

The character in the case of contracted verbs is lengthened in the same way as in the active voice. The modifications as regards the character of the impure verbs are as follows:

β, π, and πτ are changed to φ before θ.

Ex. τρίβω, to rub, ἐτρίφθην
πέμπω, to send, ἐπέμφθην
κάμπτω, to bend, ἐκάμφθην

γ, κ, σσ, ττ, and σκ are changed to χ.

Ex. ἀνοίγω, to open, ἠνοίχθην
πλέκω, to knit, ἐπλέχθην

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πράττω, to do, ἐπράχθην
διδάσκω, to teach, ἐδιδάχθην

δ, θ, τ, and ζ change the character to σ before θ.

Ex. σπεύδω, to hasten, ἐσπεύσθην
πείθω, to persuade, ἐπείσθην
θέτω, to put, ἐθέσθην
ἀγοράζω, to buy, ἠγοράσθην

λ, μ, ν, ρ remain unchanged in the aorist except that in the case of λλ one is dropped. In verbs with *monosyllabic* stem, if ε immediately precedes the character it is changed to α (not to ει as in the active); in *polysyllabic* stems the ε remains unchanged; αι before ν is changed to α.

Ex. ἀγγέλλω, to announce, ἠγγέλθην
στέλλω, to send, ἐστάλθην
σύρω, to draw, ἐσύρθην
ξηραίνω, to dry, ἐξηράνθην

Κλίνω, to incline, πλύνω, to wash, and κρίνω, to judge, drop the ν before the θ of the aorist; τείνω, to stretch, becomes ἐτάθην.

This completes the study of the regular verb, as far as it is necessary for a proper comprehension and use of Modern Greek. The student is earnestly advised to make himself thoroughly familiar with this section of the grammar, and to drill himself on the conjugation by means of the grammatical exercises.

A list of the irregular verbs, all the most important of which will have been learned by reason of their frequent recurrence in the reading and other exercises, will be given in the Appendix.

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LESSON FOURTEENTH

ΜΑΘΗΜΑ ΔΕΚΑΤΟΝ ΤΕΤΑΡΤΟΝ

Thought Exercise

Θὰ ἀναγνώσω τὴν ἐφημερίδα.
I will read the newspaper.
Ἐδῶ δὲν ἔχει[1] ἀρκετὸν φῶς.
Here there is not enough light.
Πρέπει νὰ καθήσω πλησίον τοῦ παραθύρου.
It is necessary that I sit near the window.
Σηκόνομαι ἐκ τοῦ καθίσματος κρατῶν τὴν ἐφημερίδα εἰς τὴν χεῖρά μου.
I rise from the chair holding the newspaper in my hand.
Ὠθῶ τὸ κάθισμα πρὸς τὸ παράθυρον.
I push the chair toward the window.
Τοποθετῶ τὸ κάθισμα ὥστε νὰ μὴ ἐμποδίζηται τὸ φῶς.
I place the chair so that not may be hindered the light.
Κάμνει[2] ὀλίγον ψῦχος· θὰ σύρω τὴν πολυθρόναν πλησιέστερον εἰς τὴν θερμάστραν (φωτιάν).
It is a little cold; I will draw the arm-chair nearer to the stove (fire).
Τώρα εἶμαι πολὺ ἀναπαυτικά.
Now I am very comfortable.

[1] Ἔχει, it has, is frequently employed in the sense of "there is," like the French *il y a*. [2] It makes cold; compare the French *il fait froid*.

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Conversation Exercise

Τί θ' ἀναγνώσητε; Ἀνεγνώσατε τὴν ἐφημερίδα σήμερον τὴν πρωΐαν;[1] Δὲν δύνασθε νὰ ἴδητε ν' ἀναγνώσητε;[2] ὄχι, ἐδῶ δὲν ἔχει ἀρκετὸν φῶς. Ἕνεκα τούτου πρέπει νὰ καθήσητε πλησίον τοῦ παραθύρου, δὲν ἔχει οὕτω;[3] Ὅταν ἐγείρησθε[4] ἐκ τοῦ καθίσματος τί κρατεῖτε εἰς τὴν χεῖρά σας; Κρατῶν τὴν ἐφημερίδα εἰς τὴν χεῖρά σας τί κάμνετε; ἐγείρομαι ἐκ τοῦ καθίσματος (or, σηκόνομαι ἐκ τῆς καθέκλης). Ποίαν ἐφημερίδα ἀναγινώσκετε συνήθως; ἀναγινώσκω τακτικῶς τὴν "Ἀτλαντίδα" τῆς Νέας Τόρκης, τὸ "Ἄστυ" τῶν Ἀθηνῶν καὶ τὴν "Νέαν Ἡμέραν" τῆς Τεργέστης.[5] Ἐὰν δὲν δύνασθε ν' ἀναγνώσητε εἰς αὐτὸ τὸ φῶς ὠθήσατε τὸ κάθισμα πρὸς τὸ παράθυρον. Διατί δὲν ὠθεῖτε τὸ κάθισμα πλησιέστερον τοῦ παραθύρου, ὅταν ἀρχίζῃ νὰ νυκτόνῃ; διότι προτιμῶ[6] ν' ἀνάπτῃ ἡ ὑπηρέτρια τὸ φωταέριον. Διατί δὲν κάθησθε πλησίον τοῦ παραθύρου; διότι κάμνει ψῦχος καὶ προτιμῶ νὰ ἦμαι πλησίον τῆς θερμάστρας (τῆς φωτιᾶς). Διατί δὲν τοποθετεῖτε τὸ κάθισμα οὕτως ὥστε νὰ μὴ ἐμποδίζηται τὸ φῶς; εὐχαριστῶ διὰ τὴν ὑπόμνησιν,[7] θὰ τὸ τοποθετήσω πλησίον τοῦ παραθύρου ὥστε νὰ μὴ ἐμποδίζηται τὸ φῶς. Νομίζετε ὅτι θὰ κάμῃ περισσότερον ψῦχος αὔριον;[8] δὲν ἠξεύρω,[9] ἀλλὰ τὸ πιστεύω, διότι εἶναι καιρὸς νὰ παύσῃ ἡ ὑπέρμετρος ζέστη τοῦ θέρους.[10] Διατί

[1] This morning. [2] Can you not see to read? [3] Is it not? [4] When you rise from the chair. Ἐγείρομαι belongs more to the literary style, but means the same as σηκόνομαι. [5] I read regularly the "Atlantis," of New York, the "City," of Athens, and the "New Day," of Trieste. [6] I prefer. [7] Thanks for the suggestion. [8] Do you think it will be colder to-morrow? [9] I do not know, but I think so. [10] It is time for the excessive heat of summer to cease.

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ῥιγῶν[1] *δὲν σύρετε τὴν πολυθρόναν πλησιέστερον τῆς θερμάστρας; Σύρας τὴν πολυθρόναν πλησίον τῆς φωτιᾶς δὲν ἀναπαύεσθε καλλίτερον;*[2] *σᾶς εὐχαριστῶ.*[3]

[1] Why, if you feel chilly (feeling chilly). [2] Are you not more comfortable (lit., do you not rest better)? [3] "Yes" implied in the thanks.

Reading Exercise

Φιλανθρωπία Λουδοβίκου ΙΣΤ'.

Λουδοβῖκος ὁ ΙΣΤ'., *βασιλεὺς τῆς Γαλλίας, ἐσυνείθιζε κατὰ τὸ παράδειγμα τοῦ πάππου του Ἑρρίκου Δ'., νὰ ἀναμιγνύηται μετὰ τοῦ λαοῦ του, καὶ νὰ ἐπισκέπτηται τὴν κατοικίαν τοῦ πτωχοῦ καὶ τὴν καλύβην τοῦ χωρικοῦ. Ἐνῷ δέ ποτε ἐθήρευεν εἰς τὰ δάση τῆς Βερριέρας, ἀπήντησεν εἰς μοναξίαν νέον τινα, ὅστις μὴ γνωρίζων αὐτὸν ἔπεσε πρὸ τῶν ποδῶν αὐτοῦ λέγων· "Διὰ τὸ ὄνομα τοῦ Θεοῦ δός με ἐλεημοσύνην, καὶ μὴ ἀμφιβάλλῃς ὅτι θὰ ὑπάγῃ εἰς καλὸν μέρος." "Καὶ δὲν ἠμπορεῖς καλλίτερα," τῷ εἶπεν ὁ βασιλεὺς, "ἀντὶ νὰ ζητῇς ἐλεημοσύνην, νὰ ἐργάζησαι;" "Ναί, κύ-*

Benevolence of Louis XVI.

Louis XVI., King of France, was accustomed, after the example of his grandfather, Henry IV., to mix with his people and to visit the home of the poor and the cabin of the peasant. While he was once hunting in the forests of Berry, he met in an unfrequented place a young man who, not knowing him, fell at his feet, saying: "For the name of God give me an alms, and do not doubt that it will go to a good purpose." "And canst thou not do better," said the King to him, "instead of begging an alms, to work?" "Yes, sir, but I am compelled to

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ριε, πλὴν εἶμαι βιασμένος νὰ κάθημαι εἰς τὸν οἶκον, διότι ὁ μὲν πατήρ μου ἀποθνήσκει ἡ δὲ μήτηρ μου καὶ τὰ πέντε ἀδέλφιά μου κοίτονται ἄρρωστα." "Ἀλήθειαν μὲ λέγεις;" "Ναί, κύριε, τὴν πᾶσαν ἀλήθειαν." Ὁ Λουδοβῖκος τῷ ἔδωκεν ἐλεημοσύνην τινα, πλὴν συλλογιζόμενος ὅτι μικρὸν αὕτη ἤθελε χρησιμεύσει ἂν ἦσαν ἀληθεῖς οἱ λόγοι του, τὸν ἠρώτησε πάλιν· "Καὶ εἶναι μακρὰν ἡ κατοικία σου;" "Ἕως τρία τεταρτημόρια λεύγης," ἀπεκρίθη ὁ νέος. Ὁ βασιλεὺς ἀπεφάσισε νὰ βεβαιωθῇ αὐτοπροσώπως περὶ τοῦ πράγματος καὶ ὁδηγούμενος ὑπὸ τοῦ νέου, δι' ἀκανθῶν καὶ τριβόλων, ἔφθασεν εἰς ἀχυροκαλύβην τινα πανταχόθεν ἄσκεπον, ἔνθα θρηνικαὶ φωναὶ ἀντήχησαν κατὰ πρῶτον εἰς τὰ ὦτά του· εἰσελθὼν δ' εἶτα εἶδε γέροντά τινα ἡμιθανῆ κείμενον ἐπὶ τῶν ἀχύρων, καὶ παιδία ἡμίγυμνα, τὰ μὲν ἀσθενῆ, τὰ δὲ ζητοῦντα ἄρτον παρὰ τῆς

stay idle at home because my father is dying and my mother and my five brothers and sisters are lying sick." "Art thou telling me the truth?" "Yes, sir, the whole truth." Louis gave him an alms, but, reflecting that it would be of little service if his words were true, asked him again: "And is thy house far?" "Upwards of three-quarters of a league," replied the young man. The king resolved to assure himself in person of the matter, and, guided by the young man through the briars and thistles, arrived at a thatched hovel unprotected on all sides, where plaintive voices first sounded in his ears. Entering then, he saw the old man lying half dead on the straw, and half-naked children, some sick, others begging bread of their wretched mother, who besides tears had nothing else to give them.

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ἀθλίας μητρός των, ἥτις ἄλλο παρὰ δάκρυα δὲν εἶχε νὰ δώσῃ εἰς αὐτά. Κινηθεὶς δ' εἰς οἶκτον ὁ Λουδοβῖκος διεμοίρασεν εἰς αὐτοὺς ἀμέσως ὅσα χρήματα εἶχε μεθ' ἑαυτοῦ, λυπούμενος μάλιστα ὅτι δὲν ἐκράτει πλειότερα. Ἐπιστρέψας δ' εἰς τὴν πόλιν διηγήθη τὸ συμβεβηκὸς τοῦτο εἰς τὴν οἰκογένειάν του καὶ προθύμῳ πάντων γνώμῃ ἐν τῷ ἅμα ἔπεμψεν αὐτοῖς ἰατρὸν καὶ πάντα τὰ ἀναγκαῖα.

Being moved to compassion, Louis distributed to them immediately whatever money he had with him, grieving exceedingly that he did not have more. Having returned to the city, he related this occurrence to his household, and, with the ready approval of all, immediately sent them a physician and everything necessary.

Verbs

ἐσυνείθιζε, imp. ind. *συνειθίζω*, to be accustomed.
ἀναμιγνύηται, pres. subj. mid. *ἀναμιγνύω*, to mix.
ἐπισκέπτηται, pres. subj. *ἐπισκέπτομαι*, to pay a visit.
ἐθήρευε, imp. ind. *θηρεύω*, to hunt.
ἀπήντησε, aor. ind. *ἀπαντῶ(άω)*, to meet.
γνωρίζων, pres. part. *γνωρίζω*, to know.
ἔπεσε, aor. ind. *πίπτω*, to fall.
λέγων, pres. part. *λέγω*, to say.
δός, aor. imperat. *δίδω*, to give.
ἀμφιβάλλῃς, pres. subj. (negat. command) *ἀμφιβάλλω*.
θὰ ὑπάγῃ, aor. fut. *πηγαίνω* (or *ὑπάγω*), to go.
ἠμπορεῖς, pres. ind. *ἠμπορῶ(έω)*, to be able.
εἶπε, aor. ind. *λέγω*, to say.
ζητῇς, pres. subj. *ζητῶ(έω)*, to beg.

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ἐργάζησαι, pres. subj. ἐργάζομαι, to work.
βιασμένος, perf. part. pass. βιάζω, to compel.
κάθημαι, pres. subj. κάθημαι, to sit, dwell, be idle.
ἀποθνήσκει, pres. ind. ἀποθνήσκω, to die.
κοίτονται, pres. ind. κοίτομαι, to lie down.
λέγεις, pres. ind. λέγω, to say.
ἔδωκε, aor. ind. δίδω, to give.
συλλογιζόμενος, pres. part. συλλογίζομαι, to reflect.
ἤθελε χρησιμεύσει, aor. condit. χρησιμεύω, to serve, be of use.
ἦσαν, imp. ind. εἶμαι, to be.
ἠρώτησε, aor. ind. ἐρωτῶ(έω), to ask, inquire.
ἀπεκρίθη, aor. ind. ἀποκρίνομαι, to reply.
ἀπεφάσισε, aor. ind. ἀποφασίζω, to resolve, decide.
βεβαιωθῇ, aor. subj. mid. βεβαιόνω(όω-ῶ), to assure.
ὁδηγούμενος, pres. part. pass. ὁδηγῶ(έω), to guide.
ἔφθασε, aor. ind. φθάνω, to arrive.
ἀντήχησαν, aor. ind. ἀντηχῶ(έω), to resound.
εἰσελθών, 2d aor. part. εἰσέρχομαι, to enter.
εἶδε, 2d aor. ind. βλέπω, to see.
κείμενον, pres. part. κεῖμαι, to lie down.
ζητοῦντα, pres. part. neut. plur. ζητῶ(έω), to beg.
εἶχε, imp. ind. ἔχω, to have.
δώσῃ, aor. subj. δίδω, to give.
κινηθείς, aor. part κινοῦμαι(έομαι), to be moved, agitated.
διεμοίρασε, aor. ind. διαμοιράζω, to distribute.
λυπούμενος, pres. part. λυποῦμαι(έομαι), to be sorry.
ἐκράτει, imp. ind. κρατῶ(έω), to hold, keep.
ἐπιστρέψας, aor. part. ἐπιστρέφω, to return, go back.
διηγήθη, aor. ind. διηγοῦμαι(έομαι), to relate.
ἔπεμψε, aor. ind. πέμπω, to send.

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Vocabulary Exercise

To be done by the student in the manner previously indicated.

Grammar

THE CARDINAL NUMBERS—*τὰ ἀπόλυτα ἀριθμητικά*

The cardinal and ordinal numbers in the following lessons should be learned by heart and repeated until they become perfectly familiar to the student. Read the first five numbers over aloud several times, then try to repeat them without looking at the book; when these can be recited and written without hesitation, go on to the next five, learn them and then repeat the ten, and so on up to twenty. Now learn the tens, five at a time, up to one hundred, and then the hundreds. Try to associate the Greek names in the mind, not with the English equivalents, but with the Arabic numerals. After the numbers have been learned so that counting is easy, write down several Arabic figures at random and say the Greek names for them, writing at the same time the Greek figures under the Arabic ones. These Greek figures are simply the letters of the alphabet in their regular order, those with a dash above the line and to the right representing numbers under 1000, while those with a dash below the line and to the left stand for numbers of 1000 or upward. The signs for 6, 90, and 900 are letters of the ancient (preclassical) alphabet; they are ϛ or στ′ (*στίγμα*, originally the digamma, *δίγαμμα*), 6, ϟ (*κόππα*), 90, and ϡ (*σαμπί*), 900. The Greek figures

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are less commonly used than the Arabic, nevertheless they occur sufficiently often in Greek books and newspapers to make it advisable to learn them.

1	α′	εἷς, μία, ἕν
2	β′	δύω or δύο
3	γ′	τρεῖς, τρία
4	δ′	τέσσαρες (τέσσαρα)
5	ε′	πέντε
6	ϛ′	ἕξ
7	ζ′	ἑπτά
8	η′	ὀκτώ
9	θ′	ἐννέα
10	ι′	δέκα
11	ια′	ἕνδεκα
12	ιβ′	δώδεκα
13	ιγ′	δεκατρεῖς(τρία)
14	ιδ′	δεκατέσσαρες(τέσσαρα)
15	ιε′	δεκαπέντε
16	ιϛ′	δεκαέξ
17	ιζ′	δεκαεπτά
18	ιη′	δεκαοκτώ
19	ιθ′	δεκαεννέα
20	κ′	εἴκοσι(ν)
21	κα′	εἴκοσι (καὶ) εἷς, μία, ἕν
22	κβ′	εἴκοσι (καὶ) δύο
30	λ′	τριάκοντα (τριάντα)
40	μ′	τεσσαράκοντα (σαράντα)
50	ν′	πεντήκοντα (πενῆντα)
60	ξ′	ἑξήκοντα (ἑξῆντα)
70	ο′	ἑβδομήκοντα (ἑβδομῆντα)
80	π′	ὀγδοήκοντα (ὀγδοῆντα)

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90	ϟ′	ἐννενήκοντα (ἐννενῆντα)
100	ρ′	ἑκατόν
101	ρα′	ἑκατὸν (καὶ) εἷς, μία, ἕν
200	σ′	διακόσιοι, -αι, -α
300	τ′	τριακόσιοι, -αι, -α
400	υ′	τετρακόσιοι, -αι, -α
500	φ′	πεντακόσιοι, -αι, -α
600	χ′	ἑξακόσιοι, -αι, -α
700	ψ′	ἑπτακόσιοι, -αι, -α
800	ω′	ὀκτακόσιοι, -αι, -α
900	ϡ′	ἐννεακόσιοι, -αι, -α
1,000	,α	χίλιοι, -αι, -α
2,000	,β	δύο χιλιάδες
10,000	,ι	δέκα χιλιάδες
1,000,000		ἓν ἑκατομμύριον
2,000,000		δύο ἑκατομμύρια

The numbers in parentheses from 30 to 90 are the abbreviated forms of the vernacular, and are those most commonly heard in ordinary conversation.

The numbers 1, 6, 7, and 100, with their decimal multiples, take the rough breathing; all the others beginning with a vowel have the smooth breathing.

The numbers 1, 3, 4, all the hundreds from 200 upward, and 1000 are declined as adjectives. When unaccompanied by a noun, as in counting, ciphering, and to express the year, the neuter forms of these numerals are employed. The thousands are declined as nouns (χιλιάς, gen. χιλιάδος) and are properly followed by the genitive of the noun; in ordinary conversation, however, the nominative plural is usually employed.

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The numbers 1, 3, and 4 are declined as follows:

	Masc.	Fem.	Neut.	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Nom.	εἷς	μία	ἕν	τρεῖς, τρία		τέσσαρες, τέσσαρα	
Gen.	ἑνός	μιᾶς	ἑνός	τριῶν		τεσσάρων	
Dat.	ἑνί	μιᾷ	ἑνί	τρισί(ν)		τέσσαρσι(ν)	
Acc.	ἕνα	μίαν	ἕν(α)	τρεῖς, τρία		τέσσαρες, τέσσαρα	

The following are the formulæ used in working out arithmetical problems:

$5 + 3 = 8$, πέντε καὶ τρία ὀκτώ.

$23 + 21 = 44$, εἴκοσι τρία καὶ εἴκοσιν ἓν σαράντα τέσσαρα.

$12 - 4 = 8$, δώδεκα πλὴν τέσσαρα ὀκτώ.

$24 - 21 = 3$, εἴκοσι τέσσαρα πλὴν εἴκοσιν ἓν τρία.

$3 \times 6 = 18$, τρία ἐπὶ ἓξ δεκαοκτώ.

$12 \times 7 = 84$, δώδεκα ἐπὶ ἑπτὰ ὀγδοῆντα τέσσαρα.

$18 \div 6 = 3$, δεκαοκτὼ διὰ ἓξ τρία.

$200 \div 4 = 50$, διακόσια διὰ τέσσαρα πενῆντα.

$\sqrt[2]{16} = 4$, ἡ τετραγωνικὴ ρίζα τοῦ δεκαὲξ εἶναι τέσσαρα.

$\sqrt[2]{81} = 9$, ἡ τετραγωνικὴ ρίζα τοῦ ὀγδοῆντα ἓν εἶναι ἐννέα.

$\sqrt[3]{8} = 2$, ἡ κυβικὴ ρίζα τοῦ ὀκτὼ εἶναι δύο.

$\sqrt[3]{1000} = 10$, ἡ κυβικὴ ρίζα τοῦ χίλια εἶναι δέκα.

The interest on $500 at 6 per cent. per annum is $30.

Ὁ τόκος πεντακοσίων δολλαρίων πρὸς ἓξ τοῖς ἑκατὸν τὸ ἔτος εἶναι τριάντα δολλάρια.

The interest on $200 at 5 per cent. per annum is $10.

Ὁ τόκος διακοσίων δολλαρίων πρὸς πέντε τοῖς ἑκατὸν τὸ ἔτος εἶναι δέκα δολλάρια.

1896, χίλια ὀκτακόσια ἐννενήκοντα ἕξ.

1776, χίλια ἑπτακόσια ἑβδομήκοντα ἕξ.

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1620, *χίλια ἑξακόσια εἴκοσι.*
1492, *χίλια τετρακόσια ἐννενήκοντα δύο.*
100 B.C., *ἑκατὸν πρὸ Χριστοῦ* (*π.Χ.*).
200 A.D., *διακόσια μετὰ Χριστόν* (*μ.Χ.*).

Grammatical Exercise

The repetition of the multiplication table is an excellent means of acquiring fluency in the use of the cardinal numbers; thus:

Δύο ἐπὶ ἓν δύο, δύο ἐπὶ δύο τέσσαρα, δύο ἐπὶ τρία ἕξ, δύο ἐπὶ τέσσαρα ὀκτώ, δύο ἐπὶ πέντε δέκα, δύο ἐπὶ ἓξ δώδεκα, δύο ἐπὶ ἑπτὰ δεκατέσσαρα, δύο ἐπὶ ὀκτὼ δεκαέξ, δύο ἐπὶ ἐννέα δεκαοκτώ, δύο ἐπὶ δέκα εἴκοσι, δύο ἐπὶ ἕνδεκα εἴκοσι δύο, δύο ἐπὶ δώδεκα εἴκοσι τέσσαρα.

Τρία ἐπὶ ἓν τρία, τρία ἐπὶ δύο ἕξ, τρία ἐπὶ τρία ἐννέα, κτλ.

Τέσσαρα ἐπὶ ἓν τέσσαρα, τέσσαρα ἐπὶ δύο ὀκτώ, κτλ.

Πέντε ἐπὶ ἓν πέντε, πέντε ἐπὶ δύο δέκα, πέντε ἐπὶ τρία δεκαπέντε, κτλ.

Work out other problems in mental arithmetic, in division, addition, and subtraction, after the formulæ above given. Set down a number of figures at random, or dates of well-known events, and translate them orally and in writing into Greek.

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LESSON FIFTEENTH

ΜΑΘΗΜΑ ΔΕΚΑΤΟΝ ΠΕΜΠΤΟΝ

Thought Exercise

Ἀρχίζω τὴν μελέτην τοῦ ἑλληνικοῦ μου μαθήματος.
I begin the study of my Greek lesson.
Λαμβάνω τὸ βιβλίον ἐκ τῆς βιβλιοθήκης.
I take the book from the book-case.
Κάθημαι εἰς τὸ γραφεῖόν μου.
I sit down at my desk.
Ἀνοίγω τὸ βιβλίον.
I open the book.
Στρέφω εἰς τὸ δέκατον πέμπτον μάθημα εἰς τὴν ἑξηκοστὴν τρίτην σελίδα.
I turn to the fifteenth lesson at the sixty-third page.
Ἀρχίζω ν' ἀναγινώσκω.
I begin to read.
Ἀρχίζων μὲ τὴν πρώτην φράσιν κάμνω τὴν κίνησιν ἡ ὁποία ἐκφράζεται δι' αὐτῆς.
Beginning with the first phrase I make the movement which is expressed by it.
Ἐπαναλαμβάνω τὰς λέξεις καὶ τὴν ἀντιστοιχοῦσαν κίνησιν ἕως οὗ ἀμφότερα στενῶς συνδεθῶσιν ἐν τῇ διανοίᾳ μου.
I repeat the words and the corresponding movement until both are closely bound together in my mind.

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Οὕτω θὰ μάθω νὰ ὁμιλῶ τὰ ἑλληνικὰ ὡς τὴν μητρικήν μου γλῶσσαν.

So I shall learn to speak Greek as my mother tongue.

Conversation Exercise

Before beginning this exercise the student will do well to learn the ordinal numbers as given in the grammatical section. In his answers to the questions he should vary the lesson and page numbers, remembering that *μάθημα* is neuter and *σελίς* (acc. *σελίδα*) is feminine.

Τί ἀρχίζετε τώρα; Ἐπιθυμεῖτε[1] ν' ἀρχίσητε τὴν μελέτην τῆς ἑλληνικῆς γλώσσης; Πότε[2] θὰ ἀρχίσητε τὴν μελέτην τοῦ ἑλληνικοῦ σας μαθήματος; Τί ἐλάβετε ἐκ τῆς βιβλιοθήκης; Πόθεν[3] ἐλάβετε τὸ βιβλίον τοῦτο; Λάβετε τὸ βιβλίον σας, παρακαλῶ, καὶ ἀρχίσατε τὴν μελέτην τοῦ μαθήματός σας. Ἀρχίζων τὴν μελέτην τοῦ ἑλληνικοῦ σας μαθήματος ποῦ κάθησθε; Καθήσατε εἰς τὸ γραφεῖόν σας, παρακαλῶ, καὶ ἀνοίξατε τὸ βιβλίον. Εἰς ποῖον μάθημα θὰ στρέψω; πρέπει νὰ στρέψητε εἰς τὸ πρῶτον μάθημα. Εἰς ποίαν σελίδα θὰ εὕρω[4] τὸ ἕκτον μάθημα; Τὸ εἰκοστὸν μάθημα εὑρίσκεται εἰς τὴν ἑκατοστὴν ἐννενηκοστὴν τετάρτην σελίδα, δὲν ἔχει οὕτω;[5] Τὸ δέκατον ἔνατον μάθημα ἀρχίζει εἰς τὴν ἑκατοστὴν ὀγδοηκοστὴν ἑβδόμην σελίδα, δὲν ἔχει οὕτω; θὰ εὕρητε τὸ δέκατον ὄγδοον μάθημα εἰς τὴν ἑκατοστὴν ἑβδομηκοστὴν δευτέραν σελίδα. Εὑρὼν τὴν θέσιν σας[6] εἰς τὴν πεντη-

[1] Do you wish. [2] When. [3] Whence. [4] Shall I find. Second aorist future of *εὑρίσκω*, to find. [5] Is it not so? [6] Having found your place.

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κοστὴν ὀγδόην σελίδα ἀρχίσατε ν' ἀναγνώσητε.[1] Ἀναγνώσατε ὀλίγον ἀρχίζων εἰς τὸν ἕβδομον στίχον. Εἰς ποῖον στίχον[2] πρέπει ν' ἀρχίσω ν' ἀναγνώσω; Ὅταν ἀρχίσητε τὴν ἀνάγνωσιν[3] τῆς πρώτης φράσεως, τί κάμνετε; Θὰ κάμητε τὰς κινήσεις αἱ ὁποῖαι ἐκφράζονται διὰ τῶν φράσεων; Ἐπανελάβετε[4] τὰς λέξεις καὶ τὰς ἀντιστιχούσας κινήσεις ἕως οὗ ἀμφότερα στενῶς συνδεθῶσιν ἐν τῇ διανοίᾳ σας; Πῶς θὰ δυνηθῆτε νὰ συνδέσητε στενῶς τὰς λέξεις καὶ τὰς ἀντιστιχούσας κινήσεις ἐν τῇ διανοίᾳ σας; θὰ δυνηθῶ νὰ κάμω τοῦτο ἐπαναλαμβάνων συγχρόνως τὰς λέξεις καὶ τὰς ἀντιστιχούσας κινήσεις. Τίς εἶναι ἡ μητρική σας γλῶσσα; Εἶναι ἡ ἀγγλικὴ ἡ μητρική σας γλῶσσα; Θὰ δυνηθῆτέ ποτε νὰ ὁμιλῆτε τὴν ἑλληνικὴν ὡς τὴν μητρικήν σας γλῶσσαν; οὐδέποτε·[5] ἀλλὰ πιστεύω νὰ ὁμιλήσω τὰ ἑλληνικὰ οὕτως ὥστε πάντες νὰ μὲ ἐννοῶσιν.[6]

[1] Begin to read. [2] Line. [3] The reading. [4] Have you repeated? [5] Never. [6] So that everybody may understand me.

Reading Exercise

Ξέρξης καὶ οἱ ψευδεῖς ἀδάμαντες.

Ξέρξης ὁ βασιλεὺς τῆς Περσίας, θέλων νὰ ἐκλέξῃ σύμβουλον εἰλικρινῆ καὶ ἱκανὸν, ἐπενόησε τὸ ἀκόλουθον τέχνασμα· ἑσπέραν τινα προσεκάλεσεν εἰς τὸ παλάτιόν του πέντε ἄνδρας τῆς πρωτευούσης, οἵτινες

Xerxes and the False Diamonds.

Xerxes, King of Persia, wishing to select an upright and able counsellor, devised the following plan: One evening he called to his palace five men of the capital who were regarded as

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ἐθεωροῦντο ὡς οἱ μᾶλλον ἔξυπνοι πάντων.

Ἀφοῦ δὲ ἦλθον, ὁ Ξέρξης δείξας εἰς αὐτοὺς τὴν ἀριστεράν του χεῖρα, εἰς τοὺς δακτύλους τῆς ὁποίας ἔλαμπον πέντε ἀδάμαντες θαυμασίου μεγέθους, εἶπε πρὸς αὐτούς·

"Σᾶς προσεκάλεσα ἐνταῦθα καὶ τοὺς πέντε, ἐλπίζων ὅτι θέλετε μοὶ εἴπει τὴν ἀλήθειαν. Βλέπετε τοὺς πέντε τούτους ἀδάμαντας, θέλουσι σᾶς δοθῆ ὡς ἀμοιβὴ τῆς εἰλικρινείας σας. Λέγετε, τί στοχάζεσθε περὶ τῆς δυνάμεως καὶ τῆς δόξης μου."

Καὶ οἱ μὲν τέσσαρες καταθαμβωθέντες ἐκ τοῦ μεγέθους καὶ τῆς ὡραιότητος τῶν ἀδαμάντων καὶ ἐκ τῆς ἰδέας, ὅτι ἠδύναντο ν' ἀποκτήσωσι κἀνένα ἐκ τούτων ἔσπευσαν ν' ἀποκριθῶσιν ἀλληλοδιαδόχως· ὅθεν καὶ ἐξύμνησαν ὁ εἷς περισσότερον τοῦ ἄλλου τὸ μεγαλεῖον τοῦ βασιλέως των, καὶ μετὰ τοσούτου ἐνθουσιασμοῦ ὡμίλησαν περὶ τῶν προτερημάτων καὶ τῶν ἀρετῶν του, καὶ τόσα λαμπρὰ

the brightest (most wide-awake) of all.

After they had come, Xerxes, showing them his left hand, on the fingers of which glittered five diamonds of wonderful size, said to them:

"I have summoned you here, the five of you, hoping that you will tell me the truth. You see these five diamonds; they will be given to you as a reward of your sincerity. Say what you think of my power and glory."

Now four, dazzled by the size and beauty of the diamonds and by the thought that they might be able to obtain one of them, made haste to reply, each in turn, and then extolled, each more (extravagantly) than the other, the greatness of their king; with such rapture, indeed, they spoke of his prerogatives and virtues, and attributed to him such brilliant qualities, that it

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ἐπίθετα τῷ ἀπέδωκαν, ὥστε δὲν ἦτο δυνατὸν νὰ εἴπῃ τις περισσότερα περὶ τοῦ μεγαλείου καὶ τῆς παντοδυναμίας τοῦ Θεοῦ.

would be impossible for one to say more concerning the greatness and the omnipotence of God.

Ὁ βασιλεὺς ἐκβαλὼν ἀπὸ τοὺς δακτύλους του τέσσαρας ἐκ τῶν ἀδαμάντων ἐκείνων ἔδωκεν ἀνὰ ἕνα εἰς ἕκαστον τῶν ἀνδρῶν. Ἔπειτα στραφεὶς πρὸς τὸν πέμπτον λέγει·

The King, taking from his fingers four of those diamonds, gave one to each of the men. Then, turning to the fifth, he says:

"Καὶ σὺ διατί δὲν ὁμιλεῖς; Εἰπέ μοι καὶ σὺ τὴν γνώμην σου περὶ τῆς δυνάμεως καὶ τῆς δόξης μου."

"And thou, why dost thou not speak? Tell me, thou also, thy opinion concerning my power and my glory."

"Στοχάζομαι ἀπεκρίθη ἐκεῖνος, ὅτι ἡ δύναμίς σου εἶναι παρακαταθήκη, τὴν ὁποίαν ὁ Θεὸς ἐνεπιστεύθη εἰς σέ, διὰ τὴν εὐτυχίαν τῶν ὑπηκόων σου, καὶ περὶ τῆς ὁποίας θὰ σοῦ ζητήσῃ ἀκριβῆ λογαριασμὸν μίαν ἡμέραν· νομίζω ὅτι ἡ δόξα σου θὰ ἦναι ψευδὴς καὶ φθαρτὴ ἐὰν ζητῇς νὰ στηρίξῃς αὐτὴν εἰς τὴν ἐξωτερικὴν λαμπρότητα καὶ τὰς κατακτήσεις καὶ ὄχι εἰς τὴν αὐστηρὰν ἐκπλήρωσιν τῶν καθηκόντων σου."

"I believe," replied the latter, "that thy power is a charge which God has intrusted to thee for the happiness of thy subjects, and for which He will ask of thee an exact accounting one day; I think that thy glory will be false and perishable if thou seekest to establish it in external pomps and in conquests, and not in the austere fulfilment of thy duties."

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Τότε ὁ βασιλεὺς ἀπεκρίθη· "Δὲν δίδω λοιπὸν εἰς σὲ τὸν ἄλλον ἀδάμαντα, ἀλλὰ τὴν ἐμπιστοσύνην καὶ τὴν φιλίαν μου. Μένε πάντοτε πλησίον μου· εὗρον τὸν ἄνθρωπον τὸν ὁποῖον ἡ καρδία μου ἐζήτει."

Τὴν ἐπαύριον ἦλθον οἱ ἄλλοι τέσσαρες εἰς τὸ παλάτιον μὲ πρόσωπα κατηφῆ, λέγοντες εἰς τὸν βασιλέα, ὅτι ὁ ἀδαμαντοπώλης τὸν ἠπάτησε, διότι τῷ ἐπώλησε ψευδεῖς ἀδάμαντας.

"Καὶ πῶς!" ἀπεκρίθη ὁ Ξέρξης γελῶν, "νομίζετε, ὅτι δὲν ἐγνώριζον τοῦτο; Μὲ ἐπηνέσατε ψευδῶς, σᾶς ἔδωκα καὶ ἐγὼ ψευδεῖς ἀδάμαντας· σᾶς ἐπλήρωσα μὲ τὸ ἴδιον νόμισμα· τί παραπονεῖσθε;"

Τοιουτοτρόπως ἠθέλησε νὰ διδάξῃ ὁ Ξέρξης τοὺς ἀνθρώπους ἐκείνους, ὅτι ἡ εἰλικρίνεια εἶναι τὸ καλλίτερον συστατικὸν εἰς τὸν ἄνθρωπον, ἐνῷ ἡ κολακεία εἶναι ἐλάττωμα κακὸν καὶ καθιστᾷ τὸν μεταχειριζόμενον τὴν κολακείαν ἀξιογέλαστον.

Then the King answered: "I do not then give thee the other diamond, but my confidence and friendship. Remain always near me; I have found the man whom my heart sought."

The next day the other four came to the palace with dejected looks, saying to the King that the diamond dealer had cheated him in that he had sold him false diamonds.

"Well, well!" replied Xerxes, laughing, "do you suppose that I did not know that? You praised me falsely and I gave you false diamonds; I paid you back with the same coin; of what do you complain?"

In this way Xerxes wished to teach these men that sincerity is the best recommendation to a man, while flattery is a wretched vice and renders the one employing the flattery ridiculous.

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VERBS

θέλων, pres. part. θέλω, to wish.
ἐκλέξῃ, aor. subj. ἐκλέγω, to choose.
ἐπενόησε, aor. ind. ἐπινοῶ(έω), to contrive, devise.
προσεκάλεσε, aor. ind. προσκαλῶ(έω), to call, invite.
ἐθεωροῦντο, imp. ind. pass. θεωρῶ(έω), to observe.
ἦλθον, 2d aor. ind. ἔρχομαι, to come.
δείξας, aor. part. δεικνύω, to show.
ἔλαμπον, imp. ind. λάμπω, to shine, glitter.
ἐλπίζων, pres. part. ἐλπίζω, to hope.
θέλετε εἴπει, aor. fut. λέγω, to say.
βλέπετε, pres. ind. βλέπω, to see.
θέλουσι δοθῇ, aor. fut. pass. δίδω, to give.
λέγετε, imp. imperat. λέγω, to say.
στοχάζεσθε, pres. ind. στοχάζομαι, to think, believe.
καταθαμβωθέντες, aor. part. pass. plur. καταθαμβῶ(έω), to dazzle.
ἠδύναντο, imp. ind. δύναμαι, to be able.
ἀποκτήσωσι, aor. subj. ἀποκτῶ(έω), to obtain.
ἔσπευσαν, aor. ind. σπεύδω, to hasten.
ἀποκριθῶσι, aor. subj. ἀποκρίνομαι, to answer.
ἐξύμνησαν, aor. ind. ἐξυμνῶ(έω), to laud, extol.
ὡμίλησαν, aor. ind. ὁμιλῶ(έω), to speak.
ἀπέδωκαν, aor. ind. ἀποδίδω, to attribute.
ἐκβαλών, 2d aor. part. ἐκβάλλω, to take off.
ἔδωκε, aor. ind. δίδω, to give.
στραφείς, aor. part. mid. στρέφω, to turn.
ὁμιλεῖς, pres. ind. ὁμιλῶ(έω), to speak.
εἰπέ, aor. imperat. λέγω, to say, tell.
ἐνεπιστεύθη, aor. ind. ἐμπιστεύομαι, to intrust.
θὰ ζητήσῃ, aor. fut. ζητῶ(έω), to seek.

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θὰ ἦναι, imp. fut. *εἶμαι*, to be.
στηρίξῃς, aor. subj. *στηρίζω*, to support, establish.
μένε, imp. imperat. *μένω*, to remain, stay.
εὗρον, 2d aor. ind. *εὑρίσκω*, to find.
ἐζήτει, imp. ind. *ζητῶ*(*έω*), to seek.
ἠπάτησε, aor. ind. *ἀπατῶ*(*άω*), to deceive, cheat.
ἐπώλησε, aor. ind. *πωλῶ*(*έω*), to sell.
γελῶν, pres. part. *γελῶ*(*άω*), to laugh.
ἐγνώριζον, imp. ind. *γνωρίζω*, to know.
ἐπῃνέσατε, aor. ind. *ἐπαινω*(*έω*), to praise.
ἐπλήρωσα, aor. ind. *πληρόνω*(*ῶ-όω*), to pay.
παραπονεῖσθε, pres. ind. *παραπονοῦμαι*(*έομαι*), to complain.
ἠθέλησε, aor. ind. *θέλω*, to wish.
διδάξῃ, aor. subj. *διδάσκω*, to teach.
καθιστᾷ, pres. ind. *καθιστῶ*(*άω*), to render, constitute.
μεταχειριζόμενον, pres. part. *μεταχειρίζομαι*, to use.

Vocabulary Exercise

To be done by the student in the usual way; on no account to be omitted.

Grammar

THE ORDINAL NUMBERS—*τὰ τακτικὰ ἀριθμητικά*

These are formed from the cardinal numbers as follows:

1 *πρῶτος*	5 *πέμπτος*
2 *δεύτερος*	6 *ἕκτος*
3 *τρίτος*	7 *ἕβδομος*
4 *τέταρτος*	8 *ὄγδοος*

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9 ἔννατος	90 ἐννενηκοστός
10 δέκατος	100 ἑκατοστός
11 ἑνδέκατος	101 ἑκατοστὸς πρῶτος
12 δωδέκατος	110 ἑκατοστὸς δέκατος
13 δέκατος τρίτος	200 διακοσιοστός
14 δέκατος τέταρτος	300 τριακοσιοστός
15 δέκατος πέμπτος	400 τετρακοσιοστός
16 δέκατος ἕκτος	500 πεντακοσιοστός
17 δέκατος ἕβδομος	600 ἑξακοσιοστός
18 δέκατος ὄγδοος	700 ἑπτακοσιοστός
19 δέκατος ἔννατος	800 ὀκτακοσιοστός
20 εἰκοστός	900 ἐννεακοσιοστός
21 εἰκοστὸς πρῶτος	1,000 χιλιοστός
25 εἰκοστὸς πέμπτος	2,000 δισχιλιοστός
30 τριακοστός	3,000 τρισχιλιοστός
40 τεσσαρακοστός	10,000 δεκάκις χιλιοστός
50 πεντηκοστός	50,000 πεντηκοντάκις χιλιοστός
60 ἑξηκοστός	100,000 ἑκατοντάκις χιλιοστός
70 ἑβδομηκοστός	1,000,000 ἑκατομμυριοστός
80 ὀγδοηκοστός	3,000,000 τρισεκατομμυριοστός

The ordinal numbers are regularly declined like adjectives of three terminations (see Lesson XXI.), masc. ος, fem. η, neut. ον. Thus: πρῶτος, πρώτη, πρῶτον · δεύτερος, δευτέρα, δεύτερον · τέταρτος, τετάρτη, τέταρτον · ὄγδοος, ὀγδόη, ὄγδοον. Note the change of accent in the feminine necessitated by the long vowel in the termination. This vowel is η in all except δεύτερος, in which it is α.

Fractions (κλασματικά) are represented, as in English, by a cardinal number for the numerator and an ordinal for the denominator, the latter (and also the

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former when it is one, three, or four, and therefore declinable) being in the neuter. Ex.: $\frac{1}{5}$, *ἓν πέμπτον*· $\frac{3}{10}$, *τρία δέκατα*· $\frac{4}{8}$, *τέσσαρα ὄγδοα*. One-half is *ἥμισυς, ἡμίσεια, ἥμισυ*, or, in the vernacular, *μισός, μισή, μισόν*. Half an hour, *ἡμίσεια ὥρα*, or *μισὴ ὥρα*—the half of an hour, *τὸ ἥμισυ μιᾶς ὥρας*.

The year is ordinarily expressed, as we saw in the preceding lesson, by the cardinal numbers in the neuter: in 1896, *εἰς τὰ χίλια ὀκτακόσια ἐννενήκοντα ἕξ*· but the ordinal numbers may also be employed: *κατὰ τὸ χιλιοστὸν ὀκτακοσιοστὸν ἐννενηκοστὸν ἕκτον ἔτος*· or the ordinal numbers may be used in the dative, agreeing with "in the year," thus: *ἐν ἔτει χιλιοστῷ ὀκτακοσιοστῷ ἐννενηκοστῷ ἕκτῳ*.

Numeral Adverbs—*ἀριθμητικὰ ἐπιρρήματα*

These are formed in general quite regularly by changing the termination of the cardinal number into *άκις*. The first four, however, and *ἑκατοντάκις*, are irregular.

ἅπαξ, once	*δωδεκάκις*, 12 times
δίς, twice	*εἰκοσάκις*, 20 times
τρίς, thrice	*τριακοντάκις*, 30 times
τετράκις, 4 times	*ἑκατοντάκις*, 100 times
πεντάκις, 5 times	*χιλιάκις*, 1000 times
δεκάκις, 10 times	*μυριάκις*, 10,000 times

The numeral adverbs may be used in multiplication, thus: *τρὶς ἓξ εἶναι δεκαοκτώ, τετράκις πέντε εἶναι εἴκοσι, δεκάκις δέκα εἶναι ἑκατόν, κτλ.*

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ABSTRACT NUMBERS—*ἀριθμητικὰ οὐσιαστικά*

The following are the most commonly employed; they are declined like feminine nouns of the third declension in *ας*, gen. *αδος*.

μονάς, unit, unity	*τριάς*, trinity	*δωδεκάς*, dozen
δυάς, couple	*δεκάς*, decade	*εἰκοσάς*, score

MULTIPLICATIVES—*πολλαπλασιαστικά*

These may be formed from the numeral adverbs by changing the termination *άκις* into *απλοῦς*, thus:

ἁπλοῦς, single, simple
διπλοῦς, double, twofold
τριπλοῦς, triple, threefold
τετραπλοῦς, quadruple, fourfold
πενταπλοῦς, fivefold
δεκαπλοῦς, tenfold
εἰκοσαπλοῦς, twentyfold
ἑκατονταπλοῦς, one-hundred-fold

PROPORTIONAL NUMBERS—*σχετικὰ ἀριθμητικά*

These are the same as the multiplicatives, the termination *πλοῦς* of the latter being changed to *πλάσιος*, thus: *διπλάσιος*, twice as many; *τετραπλάσιος*, four times as many; *δεκαπλάσιος*, *ἑκατονταπλάσιος*, *κτλ.*

The multiplicatives and proportionals are regularly declined like adjectives of three terminations. See p. 214.

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Days of the Week

Four of the days of the week are called by the ordinal number (in the feminine agreeing with *ἡμέρα*, day, understood) indicating their sequence.

Sunday, *Κυριακή*—the Lord's day.
Monday, *Δευτέρα*—Second day.
Tuesday, *Τρίτη*—Third day.
Wednesday, *Τετάρτη*—Fourth day.
Thursday, *Πέμπτη*—Fifth day.
Friday, *Παρασκευή*—Parasceve, or day of preparation for the Sabbath.
Saturday, *Σάββατον*—the Sabbath.

Grammatical Exercise

Write down a number of fractions, using Arabic numerals, repeat them in Greek and then write them out. For example:

$\frac{1}{2}$ of 6 = 3, *τὸ ἥμισυ τοῦ ἓξ εἶναι τρία.*
$\frac{2}{5}$ of 20 = 8, *τὰ δύω πέμπτα τοῦ εἴκοσιν εἶναι ὀκτώ.*
$\frac{5}{6}$ of 30 = 25, *τὰ πέντε ἕκτα τοῦ τριάκοντα εἶναι εἴκοσι πέντε.*
$\frac{1}{4}$ of 50 = $12\frac{1}{2}$, *τὸ τέταρτον τοῦ πεντήκοντα εἶναι δώδεκα καὶ ἥμισυ.*

Say aloud and then write down the dates given in the preceding lesson, using the ordinal numbers, thus:

In 1492, *κατὰ τὸ χιλιοστὸν τετρακοσιοστὸν ἐννενηκοστὸν δεύτερον ἔτος.*

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Repeat part of the multiplication table, using the numeral adverbs:

Τετράκις ἓν εἶναι τέσσαρα, τετράκις δύο εἶναι ὀκτώ, τετράκις τρία εἶναι δώδεκα, τετράκις τέσσαρα εἶναι δεκαέξ, τετράκις πέντε εἶναι εἴκοσιν.

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LESSON SIXTEENTH

ΜΑΘΗΜΑ ΔΕΚΑΤΟΝ ΕΚΤΟΝ

Thought Exercise

Θὰ γράψω ἐπιστολὴν ἀμέσως.
I shall write (a) letter immediately.
Κάθημαι εἰς τὸ γραφεῖόν μου.
I sit down at my desk.
Ἀνοίγω τὸ συρτάριον καὶ λαμβάνω φύλλον χάρτου.
I open the drawer and take (a) sheet of paper.
Λαμβάνω τὴν γραφίδα εἰς τὴν χεῖρά μου.
I take the pen in my hand.
Βυθίζω τὴν γραφίδα εἰς τὴν μελάνην.
I dip the pen in the ink.
Ἡ μελάνη δὲν ρέει ἐλευθέρως, εἶναι πολὺ πυκνή.
The ink does not flow freely, it is too thick.
Θέτω ὀλίγην νέαν μελάνην εἰς τὸ μελανοδοχεῖον.
I put some fresh ink into the inkstand.
Αὕτη ἡ γραφὶς δὲν γράφει καλῶς.
This pen does not write well.
Ἐκβάλλω τὴν γραφίδα ἐκ τοῦ κονδυλοφόρου καὶ θέτω μίαν νέαν.
I take out the pen from the penholder and put in (a) new one.
Ἀρχίζω νὰ γράφω τὴν ἐπιστολήν.
I begin to write the letter.

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Θὰ μεταχειρισθῶ μίαν χρυσῆν γραφίδα, διότι γράφει καλλίτερον ἢ ἡ χαλυβδίνη.

I will use a gold pen, for it writes better than the steel (one).

Θέτω τὴν ἡμερομηνίαν μεταχειριζόμενος τακτικὸν ἀριθμὸν εἰς θηλυκὴν δοτικὴν διὰ νὰ ἐκφράσω τὴν ἡμέραν τοῦ μηνός.

I put down the date, using (an) ordinal number in (the) feminine dative in order to express the day of the month.

Λησμονῶ τὴν ὀρθογραφίαν αὐτῆς τῆς λέξεως.

I forget the correct spelling of this word.

Βλέπω τὴν λέξιν εἰς τὸ λεξικόν.

I look (for) the word in the dictionary.

Δὲν ἔχω γράψει ὀρθῶς αὐτὴν τὴν λέξιν.

I have not written this word correctly.

Ἐξαλείφω τὴν λέξιν καὶ γράφω ἐκ νέου αὐτὴν ὀρθῶς.

I erase the word and write it again correctly.

Ἔκαμα πολλὰ λάθη.

I have made many mistakes.

Ἔχω χαλάσει τὸ φύλλον τοῦτο.

I have spoiled this sheet.

Λαμβάνω ἓν ἄλλο φύλλον καὶ ἀρχίζω ἐκ νέου τὴν ἐπιστολήν μου.

I take another sheet and begin my letter again.

Conversation Exercise

Πότε θὰ γράψητε τὴν ἐπιστολήν; Ὅταν γράφητε ποῦ κάθησθε συνήθως; Πόθεν ἐλάβετε τὸ φύλλον τοῦτο τοῦ χάρτου; Ποῦ εὕρετε τὸ φύλλον τοῦτο; τὸ εὗρον εἰς τὸ συρτάριον τοῦ γραφείου μου. Μὴ λάβετε τὴν γραφίδα

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ταύτην. Διατί δὲν πρέπει νὰ λάβω τὴν γραφίδα ταύτην; διότι εἶναι χαλυβδίνη καὶ θὰ ἦναι προτιμότερον νὰ μεταχειρισθῆτε μίαν χρυσῆν. Ποῦ βυθίζετε τὴν γραφίδα; Ρέει[1] ἐλευθέρως ἡ μελάνη; Διατί δὲν ρέει ἐλευθέρως; Τί πρέπει νὰ κάμητε; Θὰ θέσητε ὀλίγην νέαν μελάνην εἰς τὸ μελανοδοχεῖον; Γράφει καλῶς αὕτη ἡ γραφίς; Δὲν εἶναι πολὺ σκωριασμένη[2] αὐτὴ ἡ γραφὶς ὥστε νὰ γράφῃ καλῶς; Ἐὰν ἦναι σκωριασμένη ἡ γραφίς σας, τί θὰ κάμητε; Δὲν θὰ ἐκβάλητε αὐτὴν ἐκ τοῦ κονδυλοφόρου καὶ θὰ θέσητε μίαν νέαν; Ἐκβάλετε ταύτην τὴν χαλυβδίνην γραφίδα καὶ θέσατε μίαν χρυσῆν. Τί εἶναι εἰς τὸ μελανοδοχεῖον; ἡ μελάνη εἶναι ἐκεῖ, ἐννοεῖται.[3] Καὶ πότε θὰ ἀρχίσητε τὴν ἐπιστολήν σας; Ἀρχίσας τὴν ἐπιστολὴν τί γράφετε πρῶτον; Δὲν θέτετε πρῶτον τὴν ἡμερομηνίαν; Πῶς γράφεται αὕτη ἡ λέξις; Λησμονεῖτε τὴν ὀρθογραφίαν αὐτῆς τῆς λέξεως; Ἐλήσμονήσατε τὴν ὀρθογραφίαν αὐτῆς τῆς λέξεως; Διατί δὲν βλέπετε αὐτὴν εἰς τὸ λεξικόν; Ἴδετε αὐτὴν τὴν λέξιν εἰς τὸ λεξικόν. Δὲν ἔχετε γράψει ὀρθῶς αὐτὴν τὴν λέξιν; Ἐξαλείψας τὴν λέξιν γράφετε ἐκ νέου αὐτὴν ὀρθῶς; Ἐκάμαμεν πολλὰ λάθη; Τίς ἔκαμε τόσα λάθη; Ἔχετε χαλάσει τὸ φύλλον τοῦτο, δὲν ἔχει οὕτω; Καὶ τί θὰ κάμητε; Δὲν θὰ λάβητε ἓν ἄλλο φύλλον; Καὶ λαμβάνων ἓν ἄλλο φύλλον θὰ ἀρχίσητε ἐκ νέου τὴν ἐπιστολήν σας; μάλιστα, θὰ λάβω ἓν ἄλλο φύλλον ἐκ τοῦ συρταρίου καὶ θὰ ἀρχίσω ἐκ νέου τὴν ἐπιστολήν μου. Λαβὼν ἓν ἄλλο φύλλον ἠρχίσατε ἐκ νέου τὴν ἐπιστολήν σας; μάλιστα, ἔλαβον ἓν ἄλλο φύλλον ἐκ τοῦ συρταρίου καὶ ἤρχισα ἐκ νέου τὴν ἐπιστολήν μου.

[1] Disyllabic verbs (and their compounds) in *έω*, as *ρέω*, to flow, do not suffer a contraction of *έω* into *ῶ*. [2] Too rusty. [3] Of course.

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Reading Exercise

Beginning and Ending of Letters

The forms used in the address and subscription of letters vary more or less according to the relative positions in the social scale of the writer and the person addressed. The name of the town and the date are placed as in English at the upper right-hand corner or at the lower left-hand corner; they are both in the dative case, or occasionally the date is in the accusative. The following are some of the more usual formulæ employed in the beginning and ending of letters:

Business Letters

Ἐν Νέᾳ Ὑόρκῃ, τῇ 7 Ἰουλίου, 1895.	New York, July 7, 1895.
Κύριε P.,	Mr. R.,
.....	.....
Σᾶς ἀσπάζομαι φιλικῶς,	Very sincerely yours,
Ἐν Λονδίνῳ, τῇ 10 Μαΐου, 1893.	London, May 10, 1893.
Κύριε,	Sir,
.....	.....
Διατελῶ πρόθυμος (εἰς τὰς διαταγάς σας),	I remain sincerely yours (to command),
Ἐν Ἀθήναις, τῇ 5ῃ Ἰουνίου, 1890.	Athens, June 5, 1890.
Κύριε Σ.,	Mr. S.,
.....	.....
Δέξασθε, κύριε, τοὺς χαιρετισμούς μου,	Accept, sir, my respects,

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Ἐν Σικάγῳ, τῇ 3ῃ Ἰανουαρίου.	Chicago, January 3d.
Ἀξιότιμε κύριε,	Dear Sir,
.....	.....
Διατελῶ μετ' ἰδιαιτέρας ὑπολήψεως, Ὅλως Ὑμέτερος,	I remain with very great respect, Yours truly,
Ἐν Παρισίοις, τῇ 30 Αὐγούστου.	Paris, August 30th.
Κύριε,	Sir,
.....	.....
Δέξασθε, κύριε, τὴν διαβεβαίωσιν τῆς πρὸς ὑμᾶς ὑπολήψεώς μου,	Accept, sir, the assurance of my esteem,

Circulars and the Like

Ἐν Νέᾳ Ὑόρκῃ.	New York.
Κύριε,	Sir,
.....	.....
Ὑμέτερος, κτλ.,	Yours, etc.,

To One to Whom Respect is Due

Ἐν Φιλαδελφείᾳ, τῇ 29 Ὀκτωβρίου, 1888.	Philadelphia, October 29, 1888.
Σεβαστὲ κύριε,	Honored Sir,
.....	.....
Εἰμὶ μετὰ βαθυτάτου σεβασμοῦ,	I am with deepest respect,

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Ἐν Βερολίνῳ, τῇ 2 Ἀπριλίου.	Berlin, April 2d.
Ἀξιότιμε κύριε,	Honored Sir,
.....	.....
Ἔχω τὴν τιμήν, κύριε, νὰ ὑποσημειωθῶ εὐπειθέστατος,	I have the honor, Sir, to sign myself most obediently yours,

To a Clergyman

Αἰδεσιμώτατε,	Most Reverend,
.....	.....
Τέκνον εὐπειθέστατον,	Your most obedient son,
Ἐν Βιέννῃ, τῇ 10ῃ Φεβρουαρίου.	Vienna, February 10th.

To a Professor

Ἐλλόγιμε κύριε,	Learned Sir,
.....	.....
Ὑποσημειοῦμαι εὐσεβάστως,	I sign myself very respectfully,
Ἐν Νέῳ Λιμένι, τῇ 5 Μαρτίου, 1896.	New Haven, March 5, 1896.

Ἐν Καινταβριγίᾳ, τῇ 8 Δεκεμβρίου.	Cambridge, December 8th.
Ἐλλόγιμε κ. Καθηγητά,	Learned (Mr.) Professor,
.....	.....
Μετὰ τὴν ἔκφρασιν τοῦ πρὸς ὑμᾶς σεβασμοῦ δέχθητε καὶ τοὺς ἀποχαιρετισμοὺς τοῦ εὐγνώμονος μαθητοῦ σας,	With the expression of respect, accept also the salutations of your grateful pupil,

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To a Friend

Ἐν Ρώμῃ,	Rome,
τῇ 3 Νοεμβρίου.	November 3d.
Φίλτατε Γ.,	Dearest G.,
.....	.....
Δέξασθε τοὺς ἐγκαρδίους ἀσπασμούς μου,	Accept my cordial regards,
Ἐν Βασιγκτῶνι,	Washington,
τῇ 4 Σεπτεμβρίου.	September 4th.
Ἀγαπητέ μοι κύριε Δ.,	My dear Mr. D.,
.....	.....
Ὁ εἰλικρινὴς φίλος σας,	Your sincere friend,
Ἐν Βοστώνῃ,	Boston,
τῇ 2 Μαΐου.	May 2d.
Ἀγαπητή μοι κυρία Ξ.,	My dearest Mrs. X.,
.....	.....
Εἰμὶ μετὰ πολλῆς ἀγάπης ἡ φίλη σας,	I am, with much love, your friend,

To a very Intimate Friend

Ποθητέ μοι Γ.,	Dearest G.,
.....	.....
Σὲ ἀσπάζομαι τρυφερῶς,	Very affectionately yours,
Ἐν Βρουκλίνῃ,	Brooklyn,
τῇ 4ῃ Μαρτίου, 1896.	March 4, 1896.

In the forms for the beginning and ending of letters, here given, the date has been uniformly put in the

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dative case, the name of the town being preceded by *ἐν*. This is the more elegant way, but perhaps not the more usual. Very commonly the name of the town is written in the nominative and the date in the accusative, or the latter is marked simply by figures without any indication of case. Thus:

Βερολίνον, *τὴν* 18 Μαΐου, 1896 — or, Νέα Τόρκη, 4 Ἰουλίου, 1895.

Grammar

NOUNS—*τὰ οὐσιαστικά*

There are three declensions of substantives in the literary language. The first declension comprises masculine nouns in *ας* or *ης* and feminine nouns in *α* or *η*. The nouns of the second declension end in *ος* for the masculine or feminine, and in *ον* for the neuter. These two declensions are parisyllabic (*ἰσοσύλλαβα*), *i.e.*, there is the same number of syllables in all the cases. The third declension includes masculine, feminine, and neuter nouns of various terminations, which take an extra syllable in the genitive and other cases (imparisyllabic, *περιττοσύλλαβα*).

FIRST DECLENSION

Masculine nouns ending in *ας* or *ης*

SINGULAR

	Young man	Glutton	Artist	Poet	Citizen
Nom.	*ὁ νεανίας*	*φαγᾶς*	*καλλιτέχνης*	*ποιητής*	*πολίτης*
Gen.	*τοῦ νεανίου*	*φαγᾶ*	*καλλιτέχνου*	*ποιητοῦ*	*πολίτου*

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Dat.	τῷ νεανίᾳ	φαγᾷ	καλλιτέχνῃ	ποιητῇ	πολίτῃ
Acc.	τὸν νεανίαν	φαγὰν	καλλιτέχνην	ποιητήν	πολίτην
Voc.	(ὦ) νεανία	φαγὰ	καλλιτέχνα	ποιητά	πολῖτα

PLURAL

Nom.	οἱ νεανίαι	φαγαὶ	καλλιτέχναι	ποιηταί	πολῖται
Gen.	τῶν νεανιῶν	φαγῶν	καλλιτεχνῶν	ποιητῶν	πολιτῶν
Dat.	τοῖς νεανίαις	φαγαῖς	καλλιτέχναις	ποιηταῖς	πολίταις
Acc.	τοὺς νεανίας	φαγὰς	καλλιτέχνας	ποιητάς	πολίτας
Voc.	(ὦ) νεανίαι	φαγαὶ	καλλιτέχναι	ποιηταί	πολῖται

Feminine nouns ending in *a* or *η*

SINGULAR

	Truth	Fate	Tongue	Art	Soul
Nom.	ἡ ἀλήθεια	μοῖρα	γλῶσσα	τέχνη	ψυχή
Gen.	τῆς ἀληθείας	μοίρας	γλώσσης	τέχνης	ψυψῆς
Dat.	τῇ ἀληθείᾳ	μοίρᾳ	γλώσσῃ	τέχνῃ	ψυχῇ
Acc.	τὴν ἀλήθειαν	μοῖραν	γλῶσσαν	τέχνην	ψυχήν
Voc.	(ὦ) ἀλήθεια	μοῖρα	γλῶσσα	τέχνη	ψυχή

PLURAL

Nom.	αἱ ἀλήθειαι	μοῖραι	γλῶσσαι	τέχναι	ψυχαί
Gen.	τῶν ἀληθειῶν	μοιρῶν	γλωσσῶν	τεχνῶν	ψυχῶν
Dat.	ταῖς ἀληθείαις	μοίραις	γλώσσαις	τέχναις	ψυχαῖς
Acc.	τὰς ἀληθείας	μοίρας	γλώσσας	τέχνας	ψυχάς
Voc.	(ὦ) ἀλήθειαι	μοῖραι	γλῶσσαι	τέχναι	ψυχαί

The dative case is seldom employed—almost never in ordinary conversation, except in certain adverbial expressions—its place being taken generally by εἰς or πρός with the accusative.

The accent in the different cases of the first declension remains throughout on the same syllable as in the

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nominative, whenever the quantity of the final syllable will permit. (It is to be noted that the *αι* of the nominative and vocative plural has the value of a short syllable as far as accent is concerned.) The only exception to this rule of accent is found in the genitive plural, which always has the circumflex on the final syllable. The reason given for this is that the termination *ῶν* is a contraction of *άων*. Substantives having an acute accent on the final syllable in the nominative (*ποιητής*, *ψυχή*) change this accent to circumflex in the genitive and dative of both numbers.

Nouns in *ᾶς* (which are few in number) are examples of the contracted declension, and preserve the circumflex accent in all the cases. They also take *ᾶ* instead of *οῦ* in genitive singular. A few other nouns (not contracted), chiefly proper names in *ας*, as *Πυθαγόρας*, also take *α* in the genitive.

The *α* of the vocative in words ending in *ας* is always long, but in most of the words ending in *ης* it is short.

Feminine nouns ending in *α* preceded by a vowel or *ρ* preserve the *α* throughout all the cases in the singular; those in which the nominative termination is preceded by a consonant (other than *ρ*) take *η* in the genitive and dative singular.

The feminine form of all adjectives of three terminations (see Lesson XXI.) is declined exactly like a feminine noun of the first declension.

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LESSON SEVENTEENTH

ΜΑΘΗΜΑ ΔΕΚΑΤΟΝ ΕΒΔΟΜΟΝ

Thought Exercise

Ἔκαμα κηλίδα εἰς τὴν δευτέραν σελίδα τῆς ἐπιστολῆς μου.
I have made (a) blot on the second page of my letter.
Ξηραίνω τὴν μελάνην μὲ τὸν ἀπορροφητικὸν χάρτην (τὸ στυπόχαρτον).
I dry the ink with the blotting-paper.
Ξύω τὴν κηλίδα μὲ τὸ μαχαιρίδιόν μου.
I scratch out the blot with my penknife.
Τώρα ἐτελείωσα τὴν ἐπιστολήν.
Now I have finished the letter.
Ἡ ἐπιστολὴ φαίνεται ὀρθῶς ἔχουσα ἐκτὸς αὐτῆς τῆς μικρᾶς κηλίδος.
The letter appears to be correct except this little blot.
Λαμβάνω φάκελλον ἐκ τῆς χαρτοθήκης ἐκ τῶν δεξιῶν.
I take an envelope from the pigeon-hole on the right.
Διπλόνω τὴν ἐπιστολὴν καὶ θέτω αὐτὴν ἐντὸς φακέλλου.
I fold the letter and put it within the envelope.
Θέτω τὴν ἐπιγραφὴν εἰς τὸν φάκελλον.
I put the address on the envelope.
Σφραγίζω τὴν ἐπιστολήν.
I seal the letter.

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Ζυγίζω τὴν ἐπιστολὴν διὰ νὰ ἴδω μὴ ἔχῃ ἀνάγκην διπλοῦ τέλους.

I weigh the letter in order to see lest it have need of double postage.

Ἡ ἐπιστολὴ ζυγίζει ἀκριβῶς ὀλίγον πλέον ἡμισείας ὀγγίας.

The letter weighs just a little more than half an ounce.

Προσκολλῶ ἓν γραμματόσημον.

I stick on one stamp.

Ἐπειδὴ εἶναι ἐπιστολὴ διὰ τὸ ἐξωτερικόν, πρέπει νὰ θέσω δύο γραμματόσημα.

Since it is a foreign letter (for the exterior), it is necessary to put on two stamps.

Τούτου ἕνεκα προσκολλῶ ἓν ἄλλο γραμματόσημον.

Therefore (on account of this) I put on another stamp.

Ἡ ἐπιστολὴ ζυγίζει ἀκριβῶς ὀλιγώτερον μιᾶς ὀγγίας.

The letter weighs just a little less than one ounce.

Ἐπειδὴ εἶναι ἐπιστολὴ διὰ τὸ ἐσωτερικόν, ἓν γραμματόσημον εἶναι ἀρκετόν.

Since it is a domestic (for the interior) letter, one stamp is sufficient.

Conversation Exercise

Τίς ἔκαμε κηλίδα εἰς τὸ χαρτίον τοῦτο; Εἰς ποίαν σελίδα τῆς ἐπιστολῆς σας ἐκάματε κηλίδα; Ὅταν κάμνητε κηλίδα, ξύετε αὐτὴν μὲ τὸ μαχαιρίδιόν σας, δὲν ἔχει οὕτω; Ξηραίνετε τὴν μελάνην μὲ τὸ στυπόχαρτον; Ἐτελειώσατε τὴν ἐπιστολήν σας; Ἔχει ὀρθῶς ἡ ἐπιστολή; Φαίνεται ὀρθῶς ἔχουσα ἐκτὸς αὐτῆς τῆς μικρᾶς κηλίδος; Ποῦ εἶναι οἱ φάκελλοι; Πόθεν ἐλάβετε τὸν φάκελλον τοῦτον; Ἐλάβετε φάκελλον ἐκ τῆς χαρτοθήκης

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ἐκ τῶν δεξιῶν; Ὅταν ἐτελειώσατε τὴν ἐπιστολήν, ποῦ τὴν θέτετε; Διπλόνετε αὐτὴν καὶ τὴν θέτετε ἐντὸς φακέλλου, δὲν ἔχει οὕτω; Τί ἐγράψατε εἰς τὸν φάκελλον; Δὲν ἐθέσατε τὴν ἐπιγραφὴν εἰς τὸν φάκελλον; Τί σφραγίζετε; Δὲν ἐσφραγίσατε τὴν ἐπιστολὴν πρὶν[1] θέσητε τὴν ἐπιγραφήν; Διατί ζυγίζετε τὴν ἐπιστολήν; Πόσον[2] ζυγίζει ἡ ἐπιστολή; Δὲν ζυγίζει ἡ ἐπιστολὴ πλέον ἡμισείας ὀγγίας; Εἶναι ἡ ἐπιστολὴ διὰ τὸ ἐξωτερικὸν ἢ διὰ τὸ ἐσωτερικόν; Ἐὰν ἦναι διὰ τὸ ἐξωτερικόν, δὲν πρέπει νὰ ἐπιθέσητε[3] δύο γραμματόσημα; Ἐπεθέσατε πλέον τριῶν γραμματοσήμων; Δὲν ζυγίζει ἡ ἐπιστολὴ ὀλιγώτερον μιᾶς ὀγγίας; Ἐπειδὴ ἡ ἐπιστολὴ εἶναι διὰ τὸ ἐσωτερικόν, δὲν θὰ ἦτο ἀρκετὸν ἓν γραμματόσημον; Ἐζυγίσατε τὴν ἐπιστολὴν διὰ νὰ ἴδητε ἐὰν πρέπῃ νὰ θέσητε ἓν γραμματόσημον ἔτι;[4] Ἐὰν ζυγίζῃ ἀκριβῶς μίαν ὀγγίαν, δὲν ἔχει ἀνάγκην διπλοῦ τέλους; ἐὰν ζυγίζῃ ἀκριβῶς ἡμίσειαν ὀγγίαν, θὰ ἔχῃ ἀνάγκην διπλοῦ τέλους ἐπειδὴ εἶναι διὰ τὸ ἐξωτερικόν· ἐὰν εἶναι ἐπιστολὴ διὰ τὸ ἐσωτερικόν, δὲν θὰ ἔχῃ ἀνάγκην διπλοῦ τέλους.

[1] Before. [2] How much? [3] To put on. [4] Yet, still.

Reading Exercise

Ὁ Δάμων καὶ ὁ Φιντίας.

Ὁ Δάμων καὶ ὁ Φιντίας, δύο Συρακούσιοι νέοι, ἀνατεθραμμένοι ἀμφότεροι κατὰ τὰς ἀρχὰς τῆς Πυθαγορικῆς σχολῆς ἦσαν συνηνωμένοι, διὰ δεσμῶν ἀκραιφνεστάτης φιλίας.

Damon and Phintias

Damon and Phintias, two young Syracusans, both brought up according to the principles of the Pythagorean school, were united by bonds of the most sincere friendship.

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Διονύσιος ὁ τύραννος τῆς Σικελίας, ὑποπτευθεὶς τὸν Δάμωνα ὡς προδότην κατεδίκασεν αὐτὸν εἰς θάνατον. Βλέπων δὲ ὁ κατάδικος ὅτι οὐδεμία ὑπάρχει ἐλπὶς σωτηρίας, παρεκάλεσε τὸν τύραννον νὰ τῷ χαρίσῃ ὀλίγας τινὰς ἡμέρας μόνον, ἵνα διατάξῃ τὰ τοῦ οἴκου του, ὑποσχόμενος ὅτι ἐξάπαντος ἤθελεν ἐπιστρέψει ἵνα λάβῃ τὸν θάνατον.

Ὁ Διονύσιος τῷ ἔδωκε μὲν τὴν ἄδειαν ταύτην, ἀλλ' ἐπὶ συμφωνίᾳ ν' ἀφήσῃ ἄλλον ἀντ' αὐτοῦ, ὅστις νὰ λάβῃ τὸν θάνατον ἂν ἐκεῖνος δὲν ἐπέστρεφεν εἰς τὸ τέλος τῆς διορίας· οὐδ' ἐφαντάζετό ποτε ὁ τύραννος ὅτι ἠδύνατο νὰ εὑρεθῇ τις εἰς τοιαύτην περίστασιν νὰ παραδώσῃ ἑαυτὸν ἀντὶ ἄλλου. Ὁ Φιντίας ὅμως ἀκούσας τὸ πρᾶγμα ἄνευ δισταγμοῦ σπεύσας εὐθὺς παρέδωκεν ἑαυτὸν μετὰ πάσης τῆς ζητουμένης ἐγγυήσεως.

Ὀλίγοι ἐπῄνουν τὴν ἀφοσίωσιν ταύτην τοῦ φίλου,

Dionysius, the tyrant of Sicily, suspecting Damon to be a traitor, condemned him to death. But the condemned, seeing that no hope of deliverance remained, prayed the tyrant to grant him a few days only in order that he might set his family affairs in order, promising that he would absolutely return to suffer death.

Dionysius granted him permission, but only upon the condition that he should leave another in his place who would suffer death if he himself did not return at the expiration of the appointed time; the tyrant never imagined that any one could be found in such a case to give himself up instead of the other. But Phintias, hearing of the affair, hastening without delay, gave himself up immediately with all the required security.

A few praised this devotedness of the friend,

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πλεῖστοι δὲ μάλιστα ὕβριζον αὐτὸν ὡς μωρὸν καὶ κουφόνουν, διότι ἡ προθεσμία ἐπλησίαζεν ὁ δὲ κατάδικος δὲν ἐφαίνετο· ἀλλ' ἠπατήθησαν μεγάλως.

but most abused him exceedingly as foolish and light-minded, for the term was approaching, but the condemned did not appear; but they were greatly mistaken.

Ἐνῷ ὁ ἐν τῇ φυλακῇ ἐσύρετο εἰς τὸν τόπον τῆς καταδίκης, πάντῃ μὲν ἀτάραχος διὰ τὸν ἴδιον θάνατον λυπούμενος δὲ μόνον ὡς γινώσκων ἐντελέστατα, ὅτι ὁ φίλος του ἔμελλε νὰ ἐπιστρέψῃ ἀφεύκτως, αἴφνης τρέχει οὗτος, καὶ "Σταθῆτε, σταθῆτε!" ἀνέκραξε γεγονυῖᾳ τῇ φωνῇ, "αἱ ὑποθέσεις μου δὲν μοὶ ἐσυγχώρησαν νὰ ἔλθω προτήτερα, καὶ ἐβιάσθην μάλιστα νὰ μὴ δώσω τὸ ποθούμενον τέλος εἰς μερικὰς, φοβούμενος μὴ προφθάσητε καὶ θανατώσητε τὸν φίλον μου, ὅστις ἄλλο ἔγκλημα δὲν ἔπραξε παρ' ὅτι ἔδειξε τοιαύτην πρὸς ἐμὲ ἀφοσίωσιν· ὅθεν λύσατε αὐτὸν πλέον ἀπὸ τὰ δεσμὰ καὶ φέρατε ἐμὲ εἰς τὴν καταδίκην."

While the one in the prison was being dragged to the place of execution altogether unconcerned about his own death, but grieving only because he knew very well that his friend would inevitably return, suddenly the latter runs up, and "Stop, stop!" he shouted in a loud voice, "my affairs did not permit me to come sooner, and I was even forced not to give the desired termination to some of them, fearing lest you go ahead and kill my friend, who has committed no other crime than that he has shown such devotion to me; therefore loose him entirely from the bonds and lead me to the execution."

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Πάντες ἐξεπλάγησαν ἐπὶ τῇ ἀπροσδοκήτῳ ταύτῃ πράξει, ὁ δὲ Διονύσιος οὕτω κατενύχθη, ὥστε ἀμέσως ἀπέλυσεν ἀμφοτέρους, λέγων ὅτι δὲν εὐχαριστεῖτο νὰ διαχωρίσῃ τοιούτους φίλους, ὧν αἱ καρδίαι ἦσαν οὕτω στενῶς συνδεδεμέναι μετ' ἀλλήλων, καὶ τοὺς παρεκάλεσε νὰ συμπεριλάβωσι καὶ αὐτὸν τρίτον εἰς τὴν φιλίαν των.

All were astonished at this unexpected act, but Dionysius was so touched that he immediately freed both, saying that he did not wish to separate such friends, whose hearts were so strongly bound to each other, and he begged them to include himself a third in their friendship.

VERBS

ἀνατεθραμμένοι, perf. part. pass. ἀνατρέφω, to educate.
συνηνωμένοι, perf. part. pass. συνενῶ(όω), to unite.
ὑποπτευθείς, aor. part. ὑποπτεύομαι, to suspect.
κατεδίκασε, aor. ind. καταδικάζω, to condemn.
ὑπάρχει, pres. ind. ὑπάρχω, to exist, be.
παρεκάλεσε, aor. ind. παρακαλῶ(έω), to beg.
χαρίσῃ, aor. subj. χαρίζω, to grant.
διατάξῃ, aor. subj. διατάσσω, to set in order.
ὑποσχόμενος, pres. part. ὑπόσχομαι, to promise.
ἤθελεν ἐπιστρέψει, aor. condit. ἐπιστρέφω, to return.
λάβῃ, 2d aor. subj. λαμβάνω, to receive.
ἔδωκε, aor. ind. δίδω, to give.
ἀφήσῃ, aor. subj. ἀφήνω (or ἀφίνω), to leave.
ἐπέστρεφε, imp. ind. ἐπιστρέφω, to return.
ἐφαντάζετο, imp. ind. φαντάζομαι, to fancy, imagine.
ἠδύνατο, imp. ind. δύναμαι, to be able.
εὑρεθῇ, 2d aor. subj. pass. εὑρίσκω, to find.

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παραδώσῃ,[1] aor. subj. παραδίδω, to give up.
ἀκούσας, aor. part. ἀκούω, to hear.
σπεύσας, aor. part. σπεύδω, to hasten.
παρέδωκε,[1] aor. ind. παραδίδω, to give up.
ἐπῄνουν, imp. ind. ἐπαινῶ(έω), to praise.
ὕβριζον, imp. ind. ὑβρίζω, to abuse, insult.
ἐπλησίαζε, imp. ind. πλησιάζω, to draw near.
ἐφαίνετο, imp. ind. φαίνομαι, to appear.
ἠπατήθησαν, aor. ind. mid. ἀπατῶ(άω), to deceive.
ἐσύρετο, imp. ind. pass. σύρω, to draw, drag.
λυπούμενος, pres. part. λυποῦμαι(έομαι), to grieve.
γινώσκων, pres. part. γινώσκω, to know.
ἔμελλε, imp. ind. μέλλω, to be about to.
ἐπιστρέψῃ, aor. subj. ἐπιστρέφω, to return.
τρέχει, pres. ind. τρέχω, to run, hasten.
σταθῆτε, aor. imperat. mid. στέκω, to stop.
ἀνέκραξε, aor. ind. ἀνακράζω, to shout.
ἐσυγχώρησαν, aor. ind. συγχωρῶ(έω), to permit.
ἔλθω, 2d aor. subj. ἔρχομαι, to come.
ἐβιάσθην, aor. ind. pass. βιάζω, to compel.
δώσω, aor. subj. δίδω, to give.
ποθούμενον, pres. part. pass. ποθῶ(έω), to desire.
φοβούμενος, pres. part. φοβοῦμαι(έομαι), to fear.
προφθάσητε, aor. subj. προφθάνω, to anticipate.
θανατώσητε, aor. subj. θανατόνω(ῶ-όω), to put to death.
ἔπραξε, aor. ind. πράττω, to do.
ἔδειξε, aor. ind. δεικνύω, to show.
λύσατε, aor. imperat. λύω, to loose.
φέρατε, aor. imperat. φέρω, to bring, carry.
ἐξεπλάγησαν, aor. ind. mid. ἐκπλήττω, to astonish.

[1] The aorist of δίδω is ἔδωσα or ἔδωκα.

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κατενύχθη, aor. ind. mid. *κατανύσσω*, to touch, fill with compassion.

ἀπέλυσε, aor. ind. *ἀπολύω*, to liberate, free.

εὐχαριστεῖτο, imp. ind. *εὐχαριστοῦμαι(έομαι)*, to be content.

διαχωρίσῃ, aor. subj. *διαχωρίζω*, to separate, disunite.

συνδεδεμέναι, perf. part. pass. *συνδέω*, to join.

παρεκάλεσε, aor. ind. *παρακαλῶ(έω)*, to beg.

συμπεριλάβωσι, 2d aor. subj. *συμπεριλαμβάνω*, to include.

Vocabulary Exercise

This exercise should never be omitted, for it is of great utility.

Grammar

Second Declension

The second declension comprises masculine (and a few feminine) nouns ending in *ος*, and neuter nouns in *ον*.

Singular

	Man	Physician	Wine	Island	Apple
Nom.	*ὁ ἄνθρωπος*	*ἰατρός*	*οἶνος*	*ἡ νῆσος*	*τὸ μῆλον*
Gen.	*τοῦ ἀνθρώπου*	*ἰατροῦ*	*οἴνου*	*τῆς νήσου*	*τοῦ μήλου*
Dat.	*τῷ ἀνθρώπῳ*	*ἰατρῷ*	*οἴνῳ*	*τῇ νήσῳ*	*τῷ μήλῳ*
Acc.	*τὸν ἄνθρωπον*	*ἰατρόν*	*οἶνον*	*τὴν νῆσον*	*τὸ μῆλον*
Voc.	(*ὦ*) *ἄνθρωπε*	*ἰατρέ*	*οἶνε*	(*ὦ*) *νῆσε*	(*ὦ*) *μῆλον*

Plural

Nom.	*οἱ ἄνθρωποι*	*ἰατροί*	*οἶνοι*	*αἱ νῆσοι*	*τὰ μῆλα*
Gen.	*τῶν ἀνθρώπων*	*ἰατρῶν*	*οἴνων*	*τῶν νήσων*	*τῶν μήλων*
Dat.	*τοῖς ἀνθρώποις*	*ἰατροῖς*	*οἴνοις*	*ταῖς νήσοις*	*τοῖς μήλοις*
Acc.	*τοὺς ἀνθρώπους*	*ἰατρούς*	*οἴνους*	*τὰς νήσους*	*τὰ μῆλα*
Voc.	(*ὦ*) *ἄνθρωποι*	*ἰατροί*	*οἶνοι*	(*ὦ*) *νῆσοι*	(*ὦ*) *μῆλα*

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The accent remains on the same syllable as in the nominative, as long as the quantity of the final syllable will permit, and there is no exception in the genitive plural, as in nouns of the first declension.

The terminations of the accusative and vocative of neuter nouns are the same as those of the nominative in both numbers. The vocative termination is the same as that of the nominative in all genders in the plural. The accusative singular termination is *ον* for all genders.

All adjectives of two terminations in *ος* and *ον*, as well as the masculine and neuter forms of adjectives and participles of three terminations in *ος*, *η* (*α*), *ον* (see Lesson XXI.), are declined like nouns of the second declension. The feminine of adjectives of three terminations, as was stated in the preceding lesson, is declined like a feminine noun of the first declension.

Diminutives

To the second declension belong the diminutives in *ίον*. These have often lost their original significance as diminutives, being employed, in the vernacular, in preference frequently to the more ancient form of the word; *e.g.*, instead of *ἡ βίβλος*, the book (now always the Bible), we have *τὸ βιβλίον*· instead of *ὁ χάρτης*, paper, *τὸ χαρτίον* is usually employed. These diminutives are declined regularly in the literary language, but in the vernacular the final *ον* is usually dropped, and in the oblique cases the termination is united to the *ι* by synizesis (*συνίζησις*), the two syllables being pronounced as one, the *ι* assuming the force of the English *y*.

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There is also a very large class of diminutives (chiefly used in the vernacular) formed by the substitution of *άκιον*, more commonly *άκι*, for the nominative termination. Thus, from *τὸ δένδρον*, the tree, we have *τὸ δενδράκι(ον)* · *ὁ ἀδελφός*, the brother, *τὸ ἀδελφάκι(ον)*. These are declined in the same way as the other diminutives ending in *ι(ον)*.

The dative case is never used in the vernacular, its place being taken by *εἰς* or *πρός* with the accusative, or sometimes by the genitive.

	Singular		Plural	
	Literary	Vernacular	Literary	Vernacular
Nom.	*τὸ χαρτίον*	*χαρτί*	*τὰ χαρτία*	*χαρτιά*
Gen.	*τοῦ χαρτίου*	*χαρτιοῦ*	*τῶν χαρτίων*	*χαρτιῶν*
Dat.	*τῷ χαρτίῳ*	wanting	*τοῖς χαρτίοις*	wanting
Acc.	*τὸ χαρτίον*	*χαρτί*	*τὰ χαρτία*	*χαρτιά*
Voc.	(*ὦ*) *χαρτίον*	*χαρτί*	(*ὦ*) *χαρτία*	*χαρτιά*

Contracted Nouns

There are a few words in this declension, especially among the adjectives, ending in *εος* or *οος* (*εον* or *οον*) which are contracted to *οῦς* or *οῦν*.

	Singular			
	Mind	Voyage	Catarrh	Bone
Nom.	*ὁ νοῦς*	*πλοῦς*	*κατάρρους*	*τὸ ὀστοῦν*
Gen.	*τοῦ νοῦ*	*πλοῦ*	*κατάρρου*	*τοῦ ὀστοῦ*
Dat.	*τῷ νῷ*	*πλῷ*	*κατάρρῳ*	*τῷ ὀστῷ*
Acc.	*τὸν νοῦν*	*πλοῦν*	*κατάρρουν*	*τὸ ὀστοῦν*
Voc.	(*ὦ*) *νοῦ*	*πλοῦ*	*κατάρρου*	(*ὦ*) *ὀστοῦν*

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	Plural			
Nom.	*οἱ νοῖ*	*πλοῖ*	*κατάρροι*	*τὰ ὀστᾶ*
Gen.	*τῶν νῶν*	*πλῶν*	*κατάρρων*	*τῶν ὀστῶν*
Dat.	*τοῖς νοῖς*	*πλοῖς*	*κατάρροις*	*τοῖς ὀστοῖς*
Acc.	*τοὺς νοῦς*	*πλοῦς*	*κατάρρους*	*τὰ ὀστᾶ*
Voc.	(*ὦ*) *νοῖ*	*πλοῖ*	*κατάρροι*	(*ὦ*) *ὀστᾶ*

The simple (uncompound) words of this contracted class are all perispome, having the circumflex accent on the termination; but the compounds of *νοῦς*, *πλοῦς*, and *ροῦς* (stream) are paroxytone, *i.e.*, with an acute accent on the penultimate or next to the last syllable. The genitive singular of *νοῦς* and its compounds is often written also *νοός*.

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LESSON EIGHTEENTH

ΜΑΘΗΜΑ ΔΕΚΑΤΟΝ ΟΓΔΟΟΝ

Thought Exercise

Νομίζω δὲν εἶναι ἀνάγκη νὰ συστήσω τὴν ἐπιστολὴν διὰ τὸ ἐσωτερικόν.

I think it is not necessary to register the letter for the interior.

Τὸ ταχυδρομικὸν κιβώτιον εἶναι εἰς τὴν προσεχῆ γωνίαν.

The post-box is at the next corner.

Θὰ λάβω τὴν ἐπιστολὴν καὶ θὰ τὴν ρίψω εἰς τὸ ταχυδρομικὸν κιβώτιον.

I will take the letter and will drop it in the letter-box.

Λαμβάνω τὸ ἐπανωφόριον καὶ τὸν πῖλόν μου.

I take my overcoat and hat.

Λαμβάνω τὴν ἐπιστολὴν καὶ ἐξέρχομαι τῆς οἰκίας.

I take the letter and go out of the house.

Προχωρῶ πρὸς τὴν γωνίαν.

I go towards the corner.

Φθάνω εἰς τὴν γωνίαν ὅπου εὑρίσκεται τὸ γραμματοκιβώτιον.

I reach the corner where the letter-box is.

Ἐγείρω τὸ κάλυμμα τοῦ γραμματοκιβωτίου καὶ ρίπτω τὴν ἐπιστολήν.

I raise the lid of the letter-box and drop in the letter.

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Ἐπειδὴ ἡ ἐπιστολὴ διὰ τὸ ἐξωτερικὸν εἶναι ἀξίας θέλω τὴν δώσει ἐπὶ συστάσει.

As the foreign letter (for the exterior) is of value, I will give it for registration.

Προχωρῶ πρὸς τὸ ταχυδρομεῖον μὲ τὴν ἐπιστολήν.

I go to the post-office with the letter.

Τὸ ἀσφάλιστρον εἶναι ὀκτὼ ὀβολοί.

The registration fee is eight cents.

Ἐπιθέτω τὸ ἀναγκαῖον γραμματόσημον.

I put on the necessary stamp.

Δίδω τὴν ἐπιστολὴν εἰς τὸν ὑπάλληλον καὶ ζητῶ νὰ τὴν συστήσῃ.

I give the letter to the clerk and ask him to register it.

Θέτει ἐπὶ συστάσει τὴν ἐπιστολὴν καὶ μοὶ δίδει ἀπόδειξιν.

He registers the letter and gives me a receipt.

Τώρα ἡ ἐπιστολὴ θὰ ὑπάγῃ ἀσφαλῶς.

Now the letter will go safely.

Conversation Exercise

Νομίζετε ὅτι θὰ ἦναι ἀνάγκη νὰ συστήσω τὴν ἐπιστολὴν ταύτην; Εἶναι αὐτὴ διὰ τὸ ἐσωτερικὸν ἢ τὸ ἐξωτερικόν; Εἰς ποίαν γωνίαν θὰ εὕρω[1] γραμματοκιβώτιον; Εἶναι ταχυδρομικὸν κιβώτιον εἰς τὴν προσεχῆ γωνίαν; Ποῦ θὰ θέσω τὴν ἐπιστολήν; Δὲν θὰ τὴν ρίψητε εἰς τὸ ταχυδρομικὸν κιβώτιον; Ὅταν φθάσητε εἰς τὴν γωνίαν, τί θὰ κάμητε τὴν ἐπιστολήν;[2] Θὰ τὴν ρίψητε εἰς τὸ γραμματοκιβώτιον; Φθάσας εἰς τὴν γωνίαν ὅπου εὑρίσκεται τὸ γραμματοκιβώτιον, ἐγείρετε τὸ κάλυμμα αὐτοῦ; ἐγείρας τὸ κάλυμμα τοῦ ταχυδρομικοῦ κιβωτίου

[1] Shall I find. [2] What will you do (with) the letter?

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ρίπτετε τὴν ἐπιστολὴν εἰς αὐτό; Ἐὰν ἦναι ἀξίας ἡ ἐπιστολὴ διὰ τὸ ἐξωτερικόν, δὲν θὰ ἦναι προτιμότερον νὰ τὴν δώσητε ἐπὶ συστάσει; Διατί θέλετε τὴν δώσει ἐπι συστάσει; Τί εἶναι τὸ δικαίωμα;[1] Δὲν πρέπει νὰ ἀγοράσητε τὸ ἀναγκαῖον γραμματόσημον καὶ τὸ ἐπιθέσητε πρὶν ἐπὶ συστάσει δώσητε τὴν ἐπιστολήν; Εἰς τίνα δίδετε τὴν ἐπιστολήν; Τί ζητεῖτε νὰ κάμῃ ὁ ὑπάλληλος; Θὰ συστήσῃ τὴν ἐπιστολὴν ὁ ὑπάλληλος; Ὅταν θέτῃ ἐπὶ συστάσει τὴν ἐπιστολὴν ὁ ὑπάλληλος, τί σᾶς δίδει; Ὁ ὑπάλληλος θὰ σᾶς δώσῃ ἀπόδειξιν, δὲν θὰ σᾶς δώσῃ;[2] Νομίζετε ὅτι θὰ ὑπάγῃ ἀσφαλῶς συστημένη ἡ ἐπιστολή; Πῶς ὀνομάζεται ὁ διευθυντὴς τοῦ ταχυδρομείου[3] τῆς Νέας Τόρκης; Ἀπὸ ποῖον ὑπάλληλον ἠγοράσατε τὰ γραμματόσημα; Εἰς ποῖον μέρος[4] εὑρίσκεται ὁ ὑπάλληλος ὁ πωλῶν γραμματόσημα;

[1] The fee. [2] Will he not? [3] What is the name of the postmaster of New York? [4] In what part, where? [5] Who sells stamps.

Reading Exercise

Διευθυντὴς καὶ μαθητής.

Νέος τις εἴς τινα σχολὴν τῶν εὐελπίδων εὐηρεστεῖτο νὰ τρώγῃ ἁπλοῦν μόνον ἄρτον, ἐμβαπτόμενον εἰς ζωμόν, μηδενὸς ἀκούων τὴν συμβουλὴν ὅπως μεταβάλῃ τὴν συνήθειαν ταύτην. Ὁ διευθυντὴς τῆς σχολῆς δυσαρεστηθεὶς ἐπὶ τῇ ἰδιοτροπίᾳ ταύτῃ τοῦ νεανίου, προσ-

Principal and Student.

A young man in a certain military academy (school of cadets) was pleased to eat only plain bread, soaked in soup, listening to the advice of none that he should change this habit. The principal of the school being displeased at this eccentricity of the

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καλέσας αὐτὸν τῷ εἶπεν, ὅτι ἂν δὲν μετέβαλε τὴν συνήθειάν του καὶ δὲν ἠκολούθει ἀκριβῶς τοὺς κανόνας τῆς σχολῆς, ὤφειλε νὰ διακόψῃ τὰ μαθήματά του καὶ νὰ ἀναχωρήσῃ ἐκεῖθεν. Ἡ δ' ἀπειλὴ αὕτη ἐφόβισε τὸν νέον ὥστε τὸν κατέπεισε τελευταῖον νὰ ἐκμυστηρευθῇ τὴν αἰτίαν τῆς διαγωγῆς του ταύτης. "Εἰς τὸν οἶκόν μας, ἀπεκρίθη, οἱ γονεῖς μου καὶ οἱ ἀδελφοί μου δὲν τρώγουσιν ἄλλο, εἰμὴ μέλανα ἄρτον καὶ μόλις εὑρίσκουσι καὶ τοιοῦτον. Ἀλλ' ἐγὼ τρώγω ἐδῶ λευκὸν ἄρτον καὶ ἐξαίρετον ζωμόν. Τὰ δὲ πολυποίκιλα φαγητά, τὰ ὁποῖα βλέπω ἐνώπιόν μου ἐπὶ τῆς τραπέζης μοὶ φέρουσιν εἰς τὸν νοῦν τοσοῦτον ζωηρῶς τὸν οἶκόν μας ὥστε καὶ ἂν θέλω δὲν δύναμαι νὰ φάγω ἀπ' αὐτά. Καὶ πῶς τῳόντι νὰ λάβω ἀνάπαυσιν, ἐνῷ συλλογίζομαι, ὅτι οἱ φιλόστοργοι γονεῖς μου ἀποθνήσκουσι τῆς πείνης;" Ὁ διευθυντὴς δὲν ἠδυνήθη νὰ κρα-

youth, having summoned him, said to him that if he did not change his custom and did not follow exactly the rules of the school he must break off his studies and go away from there. This threat terrified the young man so that it finally induced him to confide the cause of this behavior of his. "In our family," he replied, "my parents and my brothers do not eat anything else but black bread, and hardly find even that. But I eat here white bread and excellent soup. The many kinds of food which I see before me on the table bring to my mind so vividly our home, that, even if I wish, I cannot eat of them. And how, indeed, can I take any comfort while I reflect that my dear parents are perishing of hunger?"

The principal was unable to keep back his tears, seeing such an instance of

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τήσῃ τὰ δάκρυά του βλέπων τηλικοῦτον δεῖγμα υἱϊκῆς φιλοστοργίας· τελευταῖον δὲ τῷ εἶπεν: "Ὁ πατήρ σου ἦτο στρατιωτικός, δὲν λαμβάνει διόλου σύνταξιν;" "Ὄχι, ἀπεκρίθη ὁ νέος, ἀλλὰ καὶ τὴν ἐζήτησε μάλιστα ἀρκετὸν καιρόν, καὶ ἐπειδὴ κατεξωδεύθη, διὰ τοῦτο ἀπεσύρθη εἴς τινα νῆσον, προτιμῶν νὰ ζῇ ἐκεῖ ἀθλίως παρὰ νὰ ὑποπέσῃ εἰς χρέος εἰς τὴν πρωτεύουσαν." "Ἂν τὸ πρᾶγμα ἔχῃ οὕτως, ἐπανέλαβεν ὁ διευθυντής, ἐγὼ θέλω φροντίσει νὰ προμηθεύσω εἰς αὐτὸν σύνταξιν χιλίων δραχμῶν κατ' ἔτος, καὶ θέλω μάλιστα ἐπιμεληθῆ νὰ τῷ στείλω τὰ ἡμίση ἐμπρός. Ἐν τούτοις λάβε σὺ τώρα τριάκοντα δραχμὰς διὰ τὰ μικρά σου ἔξοδα." "Ἂν, κύριέ μου, ἔχητε σκοπόν, εἶπεν ὁ νέος, νὰ πέμψητε χρήματα εἰς τὸν πατέρα μου, ἂς προστεθῶσι παρακαλῶ καὶ αἱ δραχμαὶ αὗται· ἐγὼ ἐδῶ ἀπολαύω ὅ,τι ἐπιθυμῶ καὶ δὲν μοὶ λείπει τὸ ἐλάχιστον,

filial love. Finally he said to him: "Thy father was a military man, does he not draw any pension at all?" "No," replied the young man, "but he sought it a long enough time, and when his means were exhausted he then withdrew to an island, preferring to live there wretchedly rather than to fall into debt in the capital." "If the thing is so," said the principal, "I will take care to obtain for him a pension of a thousand drachmas a year, and I will also see to it to send him the half in advance. In the meanwhile accept thyself now thirty drachmas for thy little outlays." "If, sir, you have the intention," said the young man, "to send money to my father, let these thirty drachmas also be added; I enjoy here whatever I desire, and there is not the least thing wanting to me, but I know how much

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ἀλλ' εἰς τὸν πατέρα μου γνωρίζω πόσον αὗται θέλουσι χρησιμεύσει." these will be of service to my father."

Verbs

εὐηρεστεῖτο, imp. ind. mid. *εὐαρεστῶ(έω)*, to please.
τρώγῃ, pres. subj. *τρώγω*, to eat.
ἐμβαπτόμενον, pres. part. pass. *ἐμβάπτω*, to dip, soak.
ἀκούων, pres. part. *ἀκούω*, to hear.
μεταβάλῃ, aor. subj. *μεταβάλλω*, to change.
δυσαρεστηθείς, aor. part. mid. *δυσαρεστῶ(έω)*, to displease.
προσκαλέσας, aor. part. *προσκαλῶ(έω)*, to call, summon.
μετέβαλε, aor. ind. *μεταβάλλω*, to change.
ἠκολούθει, imp. ind. *ἀκολουθῶ(έω)*, to follow.
ὤφειλε, imp. ind. *ὀφείλω*, to owe, must.
διακόψῃ, aor. subj. *διακόπτω*, to interrupt, discontinue.
ἀναχωρήσῃ, aor. subj. *ἀναχωρῶ(έω)*, to go away.
ἐφόβισε, aor. ind. *φοβίζω*, to frighten.
κατέπεισε, aor. ind. *καταπείθω*, to persuade.
ἐκμυστηρευθῇ, aor. subj. *ἐκμυστηρεύομαι*, to confide.
ἀπεκρίθη, aor. ind. *ἀποκρίνομαι*, to reply.
εὑρίσκουσι, pres. ind. *εὑρίσκω*, to find.
φέρουσι, pres. ind. *φέρω*, to bring.
λάβω, aor. subj. *λαμβάνω*, to take.
συλλογίζομαι, pres. ind., to reflect, meditate.
ἀποθνήσκουσι, pres. ind. *ἀποθνήσκω*, to die.
ἠδυνήθη, aor. ind. *δύναμαι*, to be able.
κρατήσῃ, aor. subj. *κρατῶ(έω)*, to hold.
ἐζήτησε, aor. ind. *ζητῶ(έω)*, to ask, seek.
κατεξωδεύθη, aor. ind. mid. *κατεξοδεύω*, to squander.

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ἀπεσύρθη, aor. ind. *ἀποσύρομαι*, to withdraw.
προτιμῶν, pres. part. *προτιμῶ(άω)*, to prefer.
ζῇ, aor. subj. *ζῶ(άω)*, to live.
ὑποπέσῃ, aor. subj. *ὑποπίπτω*, to fall under, into.
ἐπανέλαβε, aor. ind. *ἐπαναλαμβάνω*, to repeat.
θέλω φροντίσει, aor. fut. *φροντίζω*, to take care that.
προμηθεύσω, aor. subj. *προμηθεύω*, to procure.
θέλω ἐπιμεληθῇ, aor. fut. *ἐπιμελοῦμαι(έομαι)*, to take care, attend to.
στείλω, aor. subj. *στέλλω*, to send.
πέμψητε, aor. subj. *πέμπω*, to send forward, despatch.
ἃς προστεθῶσι, aor. imperat. pass. *προσθέτω(προστίθημι)*, to add.
ἀπολαύω, pres. ind., to enjoy.
ἐπιθυμῶ(έω), pres. ind., to wish, desire.
λείπει, pres. ind. *λείπω*, to fail, be wanting.
γνωρίζω, pres. ind., to know.
θέλουσι χρησιμεύσει, aor. fut. *χρησιμεύω*, to be useful.

Vocabulary Exercise

To be written out by the student after the model given in Lesson VII.

Grammar

Third Declension

The third declension comprises masculine, feminine, and neuter substantives ending in *α*, *ι*, *υ*, *ω*, *ν*, *ρ*, or *σ* (*ψ*, *ξ*). The nouns of this declension are imparisyllabic (*περιττοσύλλαβα*), that is, they have one syllable more in the genitive and following cases than in the nominative.

All nouns ending in *α*, *ι*, or *υ* are of the neuter gender.

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SINGULAR

	Lesson	Honey	Knee
Nom.	τὸ μάθημα	μέλι	γόνυ
Gen.	τοῦ μαθήματος	μέλιτος	γόνατος
Dat.	τῷ μαθήματι	μέλιτι	γόνατι
Acc.	τὸ μάθημα	μέλι	γόνυ
Voc.	(ὦ) μάθημα	μέλι	γόνυ

PLURAL

Nom.	τὰ μαθήματα	μέλιτα	γόνατα
Gen.	τῶν μαθημάτων	μελίτων	γονάτων
Dat.	τοῖς μαθήμασι(ν)	μέλισι(ν)	γόνασι(ν)
Acc.	τὰ μαθήματα	μέλιτα	γόνατα
Voc.	(ὦ) μαθήματα	μέλιτα	γόνατα

SINGULAR

	Bell	Rule	Old Man	Month	Harbor
Nom.	ὁ κώδων	κανών	γέρων	μήν	λιμήν
Gen.	τοῦ κώδωνος	κανόνος	γέροντος	μηνός	λιμένος
Dat.	τῷ κώδωνι	κανόνι	γέροντι	μηνί	λιμένι
Acc.	τὸν κώδωνα	κανόνα	γέροντα	μῆνα	λιμένα
Voc.	(ὦ) κώδων	κανόν	γέρον	μήν	λιμήν

PLURAL

Nom.	οἱ κώδωνες	κανόνες	γέροντες	μῆνες	λιμένες
Gen.	τῶν κωδώνων	κανόνων	γερόντων	μηνῶν	λιμένων
Dat.	τοῖς κώδωσι(ν)	κανόσι(ν)	γέρουσι(ν)	μησί(ν)	λιμέσι(ν)
Acc.	τοὺς κώδωνας	κανόνας	γέροντας	μῆνας	λιμένας
Voc.	(ὦ) κώδωνες	κανόνες	γέροντες	μῆνες	λιμένες

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SINGULAR

	Spark	Ether	Agent	Liver
Nom.	ὁ σπινθήρ	αἰθήρ	πράκτωρ	τὸ ἧπαρ
Gen.	τοῦ σπινθῆρος	αἰθέρος	πράκτορος	τοῦ ἥπατος
Dat.	τῷ σπινθῆρι	αἰθέρι	πράκτορι	τῷ ἥπατι
Acc.	τὸν σπινθῆρα	αἰθέρα	πράκτορα	τὸ ἧπαρ
Voc.	(ὦ) σπινθήρ	αἰθήρ	πράκτορ	(ὦ) ἧπαρ

PLURAL

Nom.	οἱ σπινθῆρες	αἰθέρες	πράκτορες	τὰ ἥπατα
Gen.	τῶν σπινθήρων	αἰθέρων	πρακτόρων	τῶν ἡπάτων
Dat.	τοῖς σπινθῆρσι(ν)	αἰθέρσι(ν)	πράκτορσι(ν)	τοῖς ἥπασι(ν)
Acc.	τοὺς σπινθῆρας	αἰθέρας	πράκτορας	τὰ ἥπατα
Voc.	(ὦ) σπινθῆρες	αἰθέρες	πράκτορες	(ὦ) ἥπατα

SINGULAR

	Giant	Week	Horn
Nom.	ὁ γίγας	ἡ ἑβδομάς	τὸ κέρας
Gen.	τοῦ γίγαντος	τῆς ἑβδομάδος	τοῦ κέρατος
Dat.	τῷ γίγαντι	τῇ ἑβδομάδι	τῷ κέρατι
Acc.	τὸν γίγαντα	τὴν ἑβδομάδα	τὸ κέρας
Voc.	(ὦ) γίγας	(ὦ) ἑβδομάς	(ὦ) κέρας

PLURAL

Nom.	οἱ γίγαντες	αἱ ἑβδομάδες	τὰ κέρατα
Gen.	τῶν γιγάντων	τῶν ἑβδομάδων	τῶν κεράτων
Dat.	τοῖς γίγασι(ν)	ταῖς ἑβδομάσι(ν)	τοῖς κέρασι(ν)
Acc.	τοὺς γίγαντας	τὰς ἑβδομάδας	τὰ κέρατα
Voc.	(ὦ) γίγαντες	(ὦ) ἑβδομάδες	(ὦ) κέρατα

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SINGULAR

	Nose	Ray	Hope	Hen	Favor
Nom.	ἡ ῥίς	ἀκτίς	ἐλπίς	ὄρνις	χάρις
Gen.	τῆς ῥινός	ἀκτῖνος	ἐμπίδος	ὄρνιθος	χάριτος
Dat.	τῇ ῥινί	ἀκτῖνι	ἐλπίδι	ὄρνιθι	χάριτι
Acc.	τὴν ῥῖνα	ἀκτῖνα	ἐλπίδα	ὄρνιθα	χάριτα
Voc.	(ὦ) ῥίς	ἀκτίς	ἐλπίς	ὄρνις	χάρις

PLURAL

Nom.	αἱ ῥῖνες	ἀκτῖνες	ἐλπίδες	ὄρνιθες	χάριτες
Gen.	τῶν ῥινῶν	ἀκτίνων	ἐλπίδων	ὀρνίθων	χαρίτων
Dat.	τοῖς ῥισί(ν)	ἀκτῖσι(ν)	ἐλπίσι(ν)	ὄρνισι(ν)	χάρισι(ν)
Acc.	τοὺς ῥῖνας	ἀκτῖνας	ἐλπίδας	ὄρνιθας	χάριτας
Voc.	(ὦ) ῥῖνες	ἀκτῖνες	ἐλπίδες	ὄρνιθες	χάριτες

SINGULAR

	Hero	Love	Light	Beauty
Nom.	ὁ ἥρως	ἔρως	τὸ φῶς	ἡ ὡραιότης
Gen.	τοῦ ἥρωος	ἔρωτος	τοῦ φωτός	τῆς ὡραιότητος
Dat.	τῷ ἥρωι	ἔρωτι	τῷ φωτί	τῇ ὡραιότητι
Acc.	τὸν ἥρωα	ἔρωτα	τὸ φῶς	τὴν ὡραιότητα
Voc.	(ὦ) ἥρως	ἔρως	(ὦ) φῶς	(ὦ) ὡραιότης

PLURAL

Nom.	οἱ ἥρωες	ἔρωτες	τὰ φῶτα	αἱ ὡραιότητες
Gen.	τῶν ἡρώων	ἐρώτων	τῶν φώτων	τῶν ὡραιοτήτων
Dat.	τοῖς ἥρωσι(ν)	ἔρωσι(ν)	τοῖς φωσί(ν)	ταῖς ὡραιότησι(ν)
Acc.	τοὺς ἥρωας	ἔρωτας	τὰ φῶτα	τὰς ὡραιότητας
Voc.	(ὦ) ἥρωες	ἔρωτες	(ὦ) φῶτα	(ὦ) ὡραιότητες

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SINGULAR

	Larynx	Raven	Vein
Nom.	ὁ λάρυγξ	κόραξ	ἡ φλέψ
Gen.	τοῦ λάρυγγος	κόρακος	τῆς φλεβός
Dat.	τῷ λάρυγγι	κόρακι	τῇ φλεβί
Acc.	τὸν λάρυγγα	κόρακα	τὴν φλέβα
Voc.	(ὦ) λάρυγξ	κόραξ	(ὦ) φλέψ

PLURAL

Nom.	οἱ λάρυγγες	κόρακες	αἱ φλέβες
Gen.	τῶν λαρύγγων	κοράκων	τῶν φλεβῶν
Dat.	τοῖς λάρυγξι(ν)	κόραξι(ν)	ταῖς φλεψί(ν)
Acc.	τοὺς λάρυγγας	κόρακας	τὰς φλέβας
Voc.	(ὦ) λάρυγγες	κόρακες	(ὦ) φλέβες

The accent in all dissyllabic and polysyllabic words remains throughout on the same syllable as in the nominative as long as the quantity of the final syllable will permit. (The *α* and *ι* of the case-endings in the third declension are always short.) Monosyllabic nouns throw the accent on the termination in the genitive and dative in both numbers; in the other cases the accent remains on the stem. An exception to this rule occurs in the following six words, which are paroxytone, instead of perispome, in the genitive plural: ὁ *παῖς*, boy; ὁ *σής*, moth; ἡ *δᾴς*, torch; τὸ *φῶς*, light; τὸ *οὖς*, ear; and ὁ Τρώς, the Trojan.

The dative plural takes a *ν* (*ν ἐφελκυστικόν*) after the *ι* at the end of the sentence or when the following word begins with a vowel.

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LESSON NINETEENTH

ΜΑΘΗΜΑ ΔΕΚΑΤΟΝ ΕΝΝΑΤΟΝ

Thought Exercise

Τί ὥρα εἶναι, ἀρά γε!
What time is it, I wonder!
Τὸ ὡρολόγιον ἀκριβῶς τώρα ἐσήμανε.
The clock has just now struck.
Τὸ ὡρολόγιον ἐσήμανεν ἑπτὰ πρὸ ὀλίγου.
The clock struck seven a little while ago.
Ἤκουσα τὸ ὡρολόγιον σημαῖνον, ἀλλὰ δὲν ἠρίθμησα τοὺς κτύπους.
I heard the clock striking, but I did not count the strokes.
Θὰ ἴδω εἰς τὸ ὡρολόγιόν μου.
I will look at my watch.
Ἐκβάλλω τὸ ὡρολόγιον ἐκ τοῦ θυλακίου μου.
I take the watch out of my pocket.
Φαίνεται ὅτι ἔχει σταματήσει.
It seems to have stopped.
Ὁ δείκτης των δευτερολέπτων βεβαίως δὲν στρέφεται.
The second-hand is certainly not moving (turning).
Θέτω τὸ ὡρολόγιον εἰς τὸ οὖς μου.
I put the watch to my ear.
Δὲν τὸ ἀκούω νὰ κτυπᾷ.
I do not hear it ticking.

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Δὲν ἐργάζεται—Ἐσταμάτησεν.
It is not going (working)—it has stopped.
Φαίνεται ὅτι ἔχει ἐκχορδισθῆ.
It appears to have run down.
Ἐλησμόνησα νὰ τὸ χορδίσω χθὲς ἑσπέρας.
I forgot to wind it last evening.
Χορδίζω τὸ ὡρολόγιον καὶ ὁ δείκτης τῶν δευτερολέπτων ἀρχίζει νὰ στρέφηται.
I wind the watch and the second-hand begins to move (turn).
Τὸ κανονίζω πρὸς τὸ ὡρολόγιον τοῦ τοίχου (ἐκκρεμές).
I set it with the clock (of the wall).
Συνήθως δεικνύει ἀκριβῶς τὸν χρόνον.
Usually it keeps good time (indicates exactly the time).
Ἐνίοτε πηγαίνει ἐμπρός.
Sometimes it goes ahead.
Εἶναι περίπου πέντε λεπτὰ ὀπίσω.
It is about five minutes behind.
Ἡ ἅλυσις τοῦ ὡρολογίου μου φαίνεται θολωμένη.
My watch-chain looks dull.
Πρέπει νὰ στιλβώσω τὴν ἅλυσιν ὥστε νὰ φαίνηται καθαρά.
I must polish it so that it looks bright (clean).

Conversation Exercise

Γνωρίζετε ποία ὥρα εἶναι; Ποίαν ὥραν ἔχομεν; Κυττάξατε,[1] παρακαλῶ, τί ὥρα εἶναι. Εἶναι δύο—δύο καὶ τέταρτον—τρεῖς καὶ ἡμίσεια—ἕξ παρὰ τέταρτον—τέσσαρες καὶ δέκα—δέκα παρὰ εἰκοσιπέντε—ὀκτὼ καὶ εἴκοσιν

[1] See what time it is, please.

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—μεσονύκτιον—μεσημβρία.[1] Ἐσήμανεν ἤδη τὸ ὡρολόγιον; Δὲν ἐσήμανεν ἀκριβῶς τώρα τὸ ὡρολόγιον; Πότε ἐσήμανεν ἑπτά; Δὲν ἐσήμανεν ὀκτὼ πρὸ ὀλίγου; Ἠκούσατε τὸ ὡρολόγιον σημαῖνον; Ὅταν ἠκούσατε τὸ ὡρολόγιον σημαῖνον, δὲν ἠριθμήσατε τοὺς κτύπους; Ἐὰν δὲν γνωρίζητε ποία ὥρα εἶναι, διατί δὲν βλέπετε εἰς τὸ ὡρολόγιόν σας; Ἐὰν θέλητε νὰ γνωρίσητε τὴν ὥραν, ἴδετε[2] εἰς τὸ ὡρολόγιόν σας. Δὲν ἔχετε ὡρολόγιον τοῦ τοίχου (ἐκκρεμὲς) εἰς τὴν οἰκίαν; Ἐργάζεται τὸ ὡρολόγιόν σας; Δὲν ἐσταμάτησε τὸ ὡρολόγιόν σας; Στρέφεται ὁ δείκτης τῶν δευτερολέπτων; Εἶσθε βέβαιος ὅτι ἔχει σταματήσει; Διατί δὲν θέτετε τὸ ὡρολόγιον εἰς τὸ οὖς σας διὰ νὰ ἀκούσητε ἐὰν στρέφηται; Ἀκούετε αὐτὸ νὰ κτυπᾷ; Νομίζετε ὅτι ἔχει ἐκχορδισθῆ; Ἐλησμονήσατε ἴσως[3] νὰ τὸ χορδίσητε χθὲς ἑσπέρας; Χορδίζετε τὸ ὡρολόγιόν σας καθ' ἑκάστην ἑσπέραν ἢ καθ' ἑκάστην πρωΐαν;[4] Δὲν θὰ τὸ κανονίσητε πρὸς τὸ ὡρολόγιον τοῦ τοίχου; Τὸ ἐκανονίσατε χθὲς πρὸς τὸ ὡρολόγιόν μου; Δεικνύει ἀκριβῶς τὸν χρόνον; Ὑπάγει τὸ ὡρολόγιόν σας ἐμπρὸς ἢ μένει ὀπίσω;[5] Δὲν εἶναι περίπου δέκα λεπτὰ ἐμπρός; Διατί δὲν τὸ δίδετε νὰ τὸ κανονίσωσιν;[6] Καλὴ εἰσήγησις,[7] θὰ το δώσω εἰς τὸν ὡρολογοποιὸν[8] διὰ νὰ τὸ κανονίσῃ. Διατί δὲν στιλβόνετε[9] τὴν ἄλυσίν σας; Ἡ ἄλυσις τοῦ ὡρολογίου σας δὲν εἶναι πολὺ στιλπνή·[10] πρέπει νὰ τὴν στιλβώσητε. Ἐστιλβώσατε νεωστὶ τὴν ἄλυσιν τοῦ ὡρολογίου σας; φαίνεται πολὺ θολωμένη.

[1] It is two o'clock—a quarter after two—half-past three—a quarter to six—ten minutes (λεπτά, understood) after four—twenty-five minutes to ten—twenty minutes after eight—midnight—noon. [2] Look at (second aorist imperative). [3] Perhaps. [4] Every evening or every morning. [5] Does your watch gain or lose time (go ahead or stay behind)? [6] To have it regulated. [7] A good suggestion. [8] Watch-maker. [9] στιλβόνω (ῶ-όω), to polish. [10] Bright.

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Reading Exercise

Τὸ ᾠὸν τοῦ Κολόμβου.

Ὁ Καρδινάλιος Μεντόζας ἔδωκέ ποτε συμπόσιον εἰς τιμὴν τοῦ Χριστοφόρου Κολόμβου, κατὰ τὸ ὁποῖον εἶπεν αὐτῷ τοὺς μεγίστους ἐπαίνους διὰ τὰς ἀνακαλύψεις, ἃς εἶχε κάμει. Ὠνόμαζε δὲ αὐτὰς μεγίστην τῶν νικῶν, ἃς ἀπέκτησέ ποτε τὸ ἀνθρώπινον πνεῦμα. Οἱ δὲ αὐλικοὶ φθονοῦντες ἠγανάκτησαν διὰ τοῦτο, καὶ εἷς ἐξ αὐτῶν εἶπε· "Μοὶ φαίνεται ὅτι ὁ δρόμος πρὸς τὸν λεγόμενον νέον κόσμον δὲν ἦτο τόσον δυσεύρετος· ὁ ὠκεανὸς ἦτο πανταχοῦ ἀνοικτός· ἐπομένως πᾶς θαλασσοπόρος Ἱσπανὸς ἤθελεν εὕρει τὸν δρόμον."

Ἡ ὁμήγυρις ἐπεδοκίμασε τὸν λόγον τοῦτον καὶ φωναί τινες ἠκούσθησαν· "Ὦ, βέβαια, βέβαια, ἕκαστος ἐξ ἡμῶν θὰ ἠδύνατο νὰ κάμῃ τοῦτο." "Πολὺ ἀπέχω," ἀπεκρίθη ὁ Χριστόφορος

Columbus's Egg.

Cardinal Mendoza once gave a banquet in honor of Christopher Columbus at which he spoke the highest praises to him for the discoveries which he had made. He called them the greatest of the victories which the human mind ever achieved. But the courtiers, being envious, were indignant at that, and one of them said: "It seems to me that the way toward the so-called new world was not hard to find; the ocean was everywhere open, consequently every seafaring Spaniard might have found the way."

The company approved this speech, and certain voices were heard: "Why, of course! Every one of us could have done this!" "I am far," replied Columbus, "from boasting of

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Κολόμβος, "νὰ καυχηθῶ δι' ἐκεῖνο ὅπερ ὀφείλω τῇ θείᾳ μόνον θελήσει, ἀλλ' ὅμως εἰς πολλὰ πράγματα, τὰ ὁποῖα μᾶς φαίνονται εὐκατόρθωτα, πρέπει ἄλλος τις νὰ μᾶς δείξῃ τὸν τρόπον τῆς ἐκτελέσεως. Καὶ ἰδοὺ παραδείγματος χάριν," λέγει ὁ Χριστόφορος Κολόμβος πρὸς ἐκεῖνον τὸν κύριον, "στήσατε τὸ ᾠὸν τοῦτο ἐπὶ τῆς ἄκρας οὕτως ὥστε νὰ μὴ πέσῃ." Οὗτος δὲ λαβων τὸ ᾠὸν μάτην προσεπάθει νὰ τὸ ὀρθώσῃ· καὶ ὁ γείτων ὁμοίως ἀπεπειράθη, ἀλλὰ ἀπέτυχεν ὡσαύτως. Τότε ἄλλοι ἔσπευσαν πέριξ καὶ ἕκαστος προσεπάθει νὰ στήσῃ τὸ ᾠὸν διὰ νὰ λάβῃ τὸ βραβεῖον, ἀλλ' ἦτο ἀδύνατον νὰ ἐκτελέσῃ τις τὸ τέχνασμα. "Τοῦτο εἶναι ἀδύνατον," ἐκραύγασεν ἡ ὁμήγυρις, "ἀπαιτεῖτε πραγμα ἀκατόρθωτον." "Καὶ ὅμως τοῦτο εἶναι δυνατόν," εἶπεν ὁ Κολόμβος. Λαβὼν δὲ τὸ ᾠὸν καὶ κτυπήσας αὐτὸ ἐλαφρῶς ἐπὶ τῆς τραπέζης ἔστησε σταθερῶς ἐπὶ

what I owe solely to the Divine will, but still in many things which appear to us easy of accomplishment some one else must show us the mode of their execution. And see here, for example," says Columbus to that gentleman, "stand this egg on end so that it does not fall." The other, taking the egg, tried in vain to set it upright; and his neighbor also attempted, but failed likewise. Then others hastened around, and each tried to stand up the egg in order to get the prize, but it was impossible for any one to accomplish the trick. "That is impossible!" cried the company, "you are asking something that cannot be done." "And yet this is possible," said Columbus.

Taking the egg and striking it lightly on the table, he stood it firmly on the pressed-in shell. "But that every one of us

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τοῦ πεπιεσμένου κελύφους. "Ἀλλὰ τοῦτο ἕκαστος ἐξ ἡμῶν ἠδύνατο νὰ κάμῃ," ἀνέκραξαν οἱ αὐλικοί. "Ἀλλὰ, κύριοι," ἀπεκρίθη ὁ Κολόμβος μειδιῶν, "διατί δὲν τὸ ἐκάμνετε; Ἡ μεταξὺ ἡμῶν ὑπάρχουσα διαφορὰ εἶναι ὅτι ὑμεῖς μὲν ἠδύνασθε νὰ τὸ κάμητε, ἐγὼ δὲ τὸ ἔκαμα."

could do," cried the courtiers. "But, gentlemen," replied Columbus, smiling, "why did you not do it? The difference existing between us is that you were able to do it, indeed, but I did it."

VERBS

ἔδωκε, aor. ind. *δίδω*, to give.
εἶχε κάμει, plup. ind. *κάμνω*, to do.
ὠνόμαζε, imp. ind. *ὀνομάζω*, to call, name.
ἀπέκτησε, aor. ind. *ἀποκτῶ(άω)*, to obtain.
φθονοῦντες, pres. part. *φθονῶ(έω)*, to envy.
ἠγανάκτησαν, aor. ind. *ἀγανακτῶ(έω)*, to resent, be indignant.
φαίνεται, pres. ind. *φαίνομαι*, to appear, seem.
λεγόμενον, pres. part. pass. *λέγω*, to say.
ἤθελε εὕρει, aor. condit. *εὑρίσκω*, to find.
ἐπεδοκίμασε, aor. ind. *ἐπιδοκιμάζω*, to approve.
ἠκούσθησαν, aor. ind. pass. *ἀκούω*, to hear.
θὰ ἠδύνατο, imp. condit. *δύναμαι*, to be able.
κάμῃ, aor. subj. *κάμνω*, to do.
ἀπέχω, pres. ind., to be distant from, abstain from. (Far be it from me!)
καυχηθῶ, aor. subj. *καυχῶμαι(άομαι)*, to boast.
δείξῃ, aor. subj. *δεικνύω* (*δείκνυμι*), to show.
στήσατε, aor. imperat. *στήνω* (*ἵστημι*), to set up.

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πέσῃ, aor. subj. *πίπτω*, to fall.
προσεπάθει, imp. ind. *προσπαθῶ(έω)*, to try, attempt.
ὀρθώσῃ, aor. subj. *ὀρθόνω(ῶ-όω)*, to erect, raise.
ἀπεπειράθη, aor. ind. *ἀποπειρῶμαι(άομαι)*, to attempt.
ἀπέτυχε, 2d aor. ind. *ἀποτυγχάνω*, to fail.
ἔσπευσαν, aor. ind. *σπεύδω*, to hasten.
λάβῃ, aor. subj. *λαμβάνω*, to take, receive, get.
ἐκτελέσει, aor. subj. *ἐκτελῶ(έω)*, to accomplish.
ἐκραύγασε, aor. ind. *κραυγάζω*, to cry, clamor.
ἀπαιτεῖτε, pres. ind. *ἀπαιτῶ(έω)*, to demand, require.
κτυπήσας, aor. part. *κτυπῶ(άω)*, to strike.
ἔστησε, aor. ind. *στήνω(ἵστημι)*, to set.
ἀνέκραξαν, aor. ind. *ἀνακράζω*, to cry out, exclaim.
ἀπεκρίθη, aor. ind. *ἀποκρίνομαι*, to reply.
μειδιῶν, pres. part. *μειδιῶ(άω)*, to smile.
ἐκάμνετε, imp. ind. *κάμνω*, to do.
ὑπάρχουσα, pres. part. fem. *ὑπάρχω*, to exist, be.
ἠδύνασθε, imp. ind. *δύναμαι*, to be able.
κάμητε, aor. subj. *κάμνω*, to do.
ἔκαμα, aor. ind. of the same.

Vocabulary Exercise

To be written out in the manner explained in Lesson VII., and then to be read over several times aloud.

Grammar

Contracted Nouns of the Third Declension

Several nouns of this declension, whose root ends in a vowel, suffer a contraction of this vowel with the

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termination in some or all of the oblique cases. These contractions occur in accordance with the following rule:

εα	becomes	*η*—*εε*	and	*εϊ*	become	*ει*
νε	"	*υ*—*εο*	"	*οο*	"	*ου*
οϊ	"	*οι*—*οα*	"	*εω*	"	*ω*

SINGULAR

	Eyebrow	Mouse	City
Nom.	*ἡ ὀφρύς*	*ὁ μῦς*	*τὸ ἄστυ*
Gen.	*τῆς ὀφρύος*	*τοῦ μυός*	*τοῦ ἄστεος*
Dat.	*τῇ ὀφρύϊ*	*τῷ μυΐ*	*τῷ ἄστει*
Acc.	*τὴν ὀφρύν*	*τὸν μῦν*	*τὸ ἄστυ*
Voc.	*(ὦ) ὀφρύ*	*(ὦ) μῦ*	*(ὦ) ἄστυ*

PLURAL

Nom.	*αἱ ὀφρῦς—ὀφρύες*	*οἱ μῦς—μῦες*	*τὰ ἄστη*
Gen.	*τῶν ὀφρύων*	*τῶν μυῶν*	*τῶν ἄστεων*
Dat.	*ταῖς ὀφρύσι(ν)*	*τοῖς μυσί(ν)*	*τοῖς ἄστεσι(ν)*
Acc.	*τὰς ὀφρῦς—ὀφρύας*	*τοὺς μῦς—μύας*	*τὰ ἄστη*
Voc.	*(ὦ) ὀφρῦς—ὀφρύες*	*(ὦ) μῦς—μῦες*	*(ὦ) ἄστη*

The uncontracted forms of words of this class (genitive in *ος*) are also in use as well as the contracted ones. Like *ἄστυ* is declined *τὸ ἥμισυ*, the half. Note the irregular accent in the genitive plural of this word. Τὸ *ἄστυ* usually refers to Athens, and it is seldom employed in any other sense at the present day, *ἡ πόλις* being the ordinary word for city. The latter, when used alone, generally refers to Constantinople.

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SINGULAR

	Forest	Echo	Dawn
Nom.	τὸ δάσος	ἡ ἠχώ	ἡ ἠώς
Gen.	τοῦ δάσους (δάσεος)	τῆς ἠχοῦς (ἠχόος)	τῆς ἠοῦς (ἠόος)
Dat.	τῷ δάσει (δάσεϊ)	τῇ ἠχοῖ (ἠχόϊ)	τῇ ἠοῖ (ἠόϊ)
Acc.	τὸ δάσος	τὴν ἠχώ (ἠχόα)	τὴν ἠώ (ἠόα)
Voc.	(ὦ) δάσος	(ὦ) ἠχοῖ	(ὦ) ἠοῖ

PLURAL

Nom.	τὰ δάση (δάσεα)	αἱ ἠχοί	αἱ ἠοί
Gen.	τῶν δασῶν (δασέων)	τῶν ἠχῶν	τῶν ἠῶν
Dat.	τοῖς δάσεσι(ν)	ταῖς ἠχοῖς	ταῖς ἠοῖς
Acc.	τὰ δάση (δάσεα)	τὰς ἠχούς	τὰς ἠούς
Voc.	(ὦ) δάση (δάσεα)	(ὦ) ἠχοί	(ὦ) ἠοί

The forms in parentheses are not employed, but are here given only to show how the contractions are effected. The nouns in ω and ως, which are few in number, are all feminine; they are declined in the plural like nouns of the second declension.

SINGULAR

	City	Forearm	King
Nom.	ἡ πόλις	ὁ πῆχυς	ὁ βασιλεύς
Gen.	τῆς πόλεως	τοῦ πήχεως	τοῦ βασιλέως
Dat.	τῇ πόλει (πόλεϊ)	τῷ πήχει (πήχεϊ)	τῷ βασιλεῖ(έϊ)
Acc.	τὴν πόλιν	τὸν πῆχυν	τὸν βασιλέα
Voc.	(ὦ) πόλι	(ὦ) πῆχυ	(ὦ) βασιλεῦ

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PLURAL

Nom.	*αἱ πόλεις*	*οἱ πήχεις*	*οἱ βασιλεῖς*
Gen.	*τῶν πόλεων*	*τῶν πήχεων*	*τῶν βασιλέων*
Dat.	*ταῖς πόλεσι(ν)*	*τοῖς πήχεσι(ν)*	*τοῖς βασιλεῦσι(ν)*
Acc.	*τὰς πόλεις*	*τοὺς πήχεις*	*τοὺς βασιλεῖς*
Voc.	*(ὦ) πόλεις*	*(ὦ) πήχεις*	*(ὦ) βασιλεῖς*

In nouns of this class (genitive in *εως*) the *ω* of the genitive in both numbers has, as regards accent, the value of a short vowel, so that those words which are not accented on the final syllable in the nominative are proparoxytone in the genitive. All the words in *ις*, with few exceptions, are feminine. Like *πῆχυς* are declined *ὁ πρέσβυς*, ambassador, and *ὁ πέλεκυς*, hatchet. All the words in *εύς* are oxytone and masculine.

IRREGULAR NOUNS

The following are the most important of the irregular nouns of the third declension:

ὁ πατήρ, father, *πατρός, πατρί, πατέρα, πάτερ—πατέρες, πατέρων, πατράσι(ν), πατέρας, πατέρες.*

ἡ μήτηρ, mother, *μητρός, μητρί, μητέρα, μῆτερ—μητέρες, μητέρων, μητράσι(ν), μητέρας, μητέρες.*

ἡ θυγάτηρ, daughter, *θυγατρός, θυγατρί, θυγατέρα, θύγατερ—θυγατέρες, θυγατέρων, θυγατράσι(ν), θυγατέρας, θυγατέρες.*

ὁ ἀνήρ, man, *ἀνδρός, ἀνδρί, ἄνδρα, ἄνερ—ἄνδρες, ἀνδρῶν, ἀνδράσι(ν), ἄνδρας, ἄνδρες.*

τὸ γάλα, milk, *γάλακτος, γάλακτι, κτλ.*

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ὁ *κύων*, dog, *κυνός, κυνί, κύνα, κύον—κύνες, κυνῶν, κυσί(ν), κύνας, κύνες.*

τὸ *ὕδωρ*, water, *ὕδατος, ὕδατι—ὕδατα, ὑδάτων, ὕδασι(ν).*

ἡ *γυνή*, woman, *γυναικός, γυναικί, γυναῖκα, γύναι—γυναῖκες, γυναικῶν, γυναιξί(ν), γυναῖκας, γυναῖκες.*

ἡ *ἀλώπηξ*, the fox, *ἀλώπεκος*, κτλ.

ἡ *θρίξ*, hair, *τριχός, τριχί, τρίχα, θρίξ—τρίχες, τριχῶν, τριξί(ν), τρίχας, τρίχες.*

ἡ *νύξ*, night, *νυκτός, νυκτί, νύκτα, νύξ — νύκτες, νυκτῶν, νυξί(ν), νύκτας, νύκτες.*

ἡ *κλείς*, key, *κλειδός, κλειδί, κλεῖδα* or *κλεῖν, κλείς—κλεῖδες, κλειδῶν, κλεισί(ν), κλεῖδας* or *κλεῖς, κλεῖδες* or *κλεῖς.*

ὁ *ὀδούς*, the tooth, *ὀδόντος*, κτλ.

τὸ *οὖς*, ear, *ὠτός, ὠτί—ὦτα, ὤτων, ὠσί(ν).*

ὁ *παῖς*, the boy, *παιδός, παιδί, παῖδα, παῖ—παῖδες, παίδων, παισί(ν), παῖδας, παῖδες.*

ὁ *πούς*, foot, *ποδός, ποδί, πόδα, ποῦ—πόδες, ποδῶν, ποσί(ν), πόδας, πόδες.*

ὁ *βοῦς*, ox, *βοός, βοΐ, βοῦν, βοῦ — βόες, βοῶν, βουσί(ν), βόας, βόες.*

ὁ *μάρτυς*, witness, *μάρτυρος, μάρτυρι*, κτλ.

ἡ *γραῦς*, old woman, *γραός, γραΐ, γραῦν, γραῦ — γρᾶες, γραῶν, γρασί(ν), γραῦς, γρᾶες.*

ἡ *ναῦς*, ship, *νηός* or *νεώς, νηΐ, ναῦν, ναῦ—νῆες, νηῶν* or *νεῶν, ναυσί(ν), ναῦς, νῆες.*

ὁ *ἀστήρ*, star, *ἀστέρος*, has *ἀστράσι(ν)* in the dative plural.

ἡ *χείρ*, hand, *χειρός*, has *χερσί(ν)* in the dative plural.

ὁ *Ἄρης*, Mars, *Ἄρεως* or *Ἄρεος, Ἄρει, Ἄρην* or *Ἄρη, Ἄρες.*

ὁ *Ζεύς*, Jupiter, *Διός, Διΐ, Δία, Ζεῦ.*

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ἡ Δημήτηρ, Ceres, Δήμητρος, Δήμητρι, Δήμητρα, Δήμητερ.

Γραῦς, ναῦς, and κλείς are very seldom employed in the modern language, the common forms being ἡ γραῖα, τὸ πλοῖον, and τὸ κλειδίον.

Vernacular Forms

In the language of the common people the third declension is not often used, many of the words of this class being changed to the first declension. Thus the masculine words ending in ην, ηρ, ων, ωρ, ας, της, ις (uncontracted), ξ, ψ, and ως (uncontracted) are changed to the first declension by taking the accusative plural as the nominative form: ὁ πατήρ, father, acc. plur. πατέρας. In the same way feminine words with these terminations take the accusative singular as the nominative: ἡ μήτηρ, mother, acc. sing. μητέρα.

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LESSON TWENTIETH

ΜΑΘΗΜΑ ΕΙΚΟΣΤΟΝ

The student has now acquired a certain facility of mental expression of the common actions of daily life, and the so-called Thought Exercise will therefore give place to a new theme, which, while still serving as a basis for the Conversation Exercise, is designed to enlarge the learner's vocabulary. This is not intended to replace, but rather to supplement, the Thought Exercise, furnishing the student with fresh material which he should now be able to work into the latter, using the models already learned or constructing new ones from this and the Reading Exercises.

This theme should be read carefully (always aloud) several times, the translation being used only so far as it may be necessary to explain the new words, and when it is thoroughly familiarized, so that it can be read and understood without reference to the English, the Conversation Exercise may be taken up.

Τὸ *ἀνθρώπινον σῶμα*

The Human Body

Τὸ *σῶμα τοῦ ἀνθρώπου συνίσταται ἐκ κεφαλῆς, κορμοῦ*
The body of man consists of head, trunk,
καὶ τεσσάρων ἄκρων. Τὸ κρανίον καὶ τὸ πρόσωπον
and four extremities. The skull and the face
ἀποτελοῦσι τὴν κεφαλήν. Τὸ κρανίον συνίσταται ἐκ
make up the head. The skull consists of
μερικῶν ὀστῶν καὶ καλύπτεται ὑπὸ δέρματος καὶ τριχῶν,
several bones and is covered by skin and hairs

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τὰ ὁποῖα ὁμοῦ ὀνομάζονται περικρανία. Τὸ κεντρικὸν
which together are called scalp. The central
σημεῖον τοῦ μέρους τούτου εἶναι ἡ κορυφὴ τῆς κεφαλῆς.
point of this part is the crown of the head.
Ἐντὸς τοῦ κρανίου εὑρίσκεται ὁ ἐγκέφαλος. Τὸ ἄνω
Within the skull is found the brain. The upper
μέρος τοῦ προσώπου εἶναι τὸ μέτωπον, ὑπὸ τὸ ὁποῖον
part of the face is the forehead, below which
εἶναι οἱ δύο ὀφθαλμοί. Μεταξὺ τῶν ὀφθαλμῶν καὶ
are the two eyes. Between the eyes and
πρὸς τὰ κάτω ἐκτεινομένη εἶναι ἡ ῥίς, καὶ ὑπὸ τὴν
downward stretching is the nose, and below the
ῥίνα εὑρίσκεται τὸ στόμα. Τὸ πρόσωπον ἀπολήγει εἰς
nose is found the mouth. The face terminates in
τὸν πώγωνα. Ἑκατέρωθεν τῆς ῥινὸς καὶ τοῦ στόματος
the chin. On either side of the nose and of the mouth
εἶναι αἱ παρειαὶ καὶ ὄπισθεν ἑκάστης παρειᾶς εὑρίσκεται
are the cheeks, and back of each cheek is found
τὸ οὖς.
the ear.

Ὑπεράνω ἑκάστου ὀφθαλμοῦ ἐκτείνεται στοῖχος
Above each eye stretches (a) line
τριχῶν καλούμενος ὀφρύς. Ὅταν οἱ ὀφθαλμοὶ ἦναι
of hairs called eyebrows. When the eyes are
κλειστοί, καλύπτονται διὰ δύο πτυχῶν δέρματος αἱ
closed, they are covered by two folds of skin
ὁποῖαι ὀνομάζονται βλέφαρα. Εἰς τὰ ἄκρα τῶν
which are called eyelids. At the edges of
βλεφάρων φύονται τρίχες καλούμεναι βλεφαρίδες. Οἱ
the eyelids grow hairs called eyelashes. The
ὀφθαλμοὶ εἶναι μέλανες, καστανοὶ καὶ κυανοῖ, οὕτω
eyes are black, brown, and blue, so

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λεγόμενοι ἀπὸ τοῦ χρώματος τῆς ἴριδος. Ἡ κόρη κεῖται
called from the color of the iris. The pupil lies
ἐν τῷ κέντρῳ τῆς ἴριδος· ἀλλάσσει διαστάσεις, δια-
in the centre of the iris; it changes dimensions di-
στελλομένη εἰς τὸ σκότος καὶ συστελλομένη τῇ
lating in the dark and contracting through the
ἐνεργείᾳ τοῦ φωτός.
action of the light.

Ὅταν ὁ ἄνθρωπος γηράσκῃ, ἡ ὅρασις συνήθως
When the man grows old, the sight usually
ἀμυδροῦται, ἀλλὰ καὶ οἱ νέοι ἔχουσι πολλάκις ἀσθενῆ
grows dim, but even the young have frequently weak
ὅρασιν. Οἱ νέοι, ὅταν ἔχωσιν ἀσθενῆ τὴν ὅρασιν,
sight. The young, when they have weak (the) sight,
εἶναι συνήθως μύωπες, οἱ δὲ γέροντες πρεσβύωπες.
are usually near-sighted, the old (are) far-sighted.

Ὅσοι ἀπολύτως δὲν δύνανται νὰ βλέπωσιν ὀνομάζονται
Those who absolutely are not able to see are called
τυφλοί. Οἱ μύωπες καὶ οἱ πρεσβύωπες φέρουσι
blind. The near-sighted and the far-sighted wear
δίοπτρα διὰ τῶν ὁποίων δύνανται ν' ἀναγινώσκωσιν.
spectacles by which they are enabled to read.

Διὰ νὰ βλέπωμεν ἀντικείμενα τὰ ὁποῖα εἶναι πολὺ
In order to see objects which are too
μικρὰ ὥστε νὰ ἦναι ὁρατὰ διὰ τοῦ γυμνοῦ ὀφθαλμοῦ,
small to be visible by the naked eye
μεταχειριζόμεθα ἐργαλεῖον καλούμενον μικροσκόπιον.
we employ instrument called microscope.

Ὅταν θέλωμεν νὰ βλέπωμεν ἀντικείμενα τὰ ὁποῖα
When we wish to see objects which are
κεῖνται πολὺ μακράν, οἷα πλοῖον εἰς τὴν θάλασσαν ἢ
situated very far off, such as a ship on the sea or

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τὴν σελήνην ἢ τὰ ἄστρα, μεταχειριζόμεθα τηλεσκόπιον.
the moon or the stars, we use a telescope.
Τό τε μικροσκόπιον καὶ τὸ τηλεσκόπιον συνίστανται
Both the microscope and the telescope are composed
ἐκ φακῶν οἱ ὁποῖοι ἐκτρέπουσι τὰς ἀκτῖνας τοῦ φωτὸς
of lenses which deflect the rays of the light
τὰς ἐρχομένας ἀπὸ τοῦ ἐξεταζομένου ἀντικειμένου οὕτως
coming from the examined object so
ὥστε νὰ συναθροίζωνται εἰς ἓν σημεῖον τοῦ ἀμφιβλη-
that they may be collected together in one spot of the
στροειδοῦς χιτῶνος. Ἡ ὅρασις εἶναι μία τῶν
netlike tunic (retina). The sight is one of the
πέντε αἰσθήσεων· ἴσως ἡ ἀναγκαιοτάτη ὅλων.
five senses; perhaps the most important of all.

Conversation Exercise

Ἐκ ποίων μερῶν συνίσταται τὸ ἀνθρώπινον σῶμα; Τί ἀποτελοῦσιν ἡ κεφαλή, ὁ κορμὸς καὶ τὰ τέσσαρα ἄκρα; Ἐκ ποίων μερῶν συνίσταται ἡ κεφαλή; Τί ἀποτελουσι τὸ κρανίον καὶ τὸ πρόσωπον; Πως ὀνομάζεται τὸ καλύπτον[1] *τὸ κρανίον; Πῶς ὀνομάζεται τὸ κέντρον ἀφ' οὗ φύονται πανταχόσε*[2] *αἱ τρίχες; τοῦτο τὸ κεντρικόν σημεῖον ὀνομάζεται κορυφή. Τί εὑρίσκεται ἐντὸς τοῦ κρανίου; Ποῦ εὑρίσκεται ὁ ἐγκέφαλος; Τί εἶναι τὸ ἄνω μέρος τοῦ προσώπου; Ποῖα μέρη τοῦ προσώπου εἶναι ἀκριβῶς ὑπὸ τὸ μέτωπον; Ποία λέξις εἰς τὴν κοινὴν σημαίνει ὀφθαλμός;*[3] *εἰς τὴν κοινὴν μάτι σημαίνει ὀφθαλμός. Ποῖον μέρος τοῦ προσώπου ἐκτείνεται πρὸς τὰ κάτω μεταξὺ τῶν ὀφθαλμων; Εὑρίσκεται τὸ στόμα ὑπὸ*

[1] The (thing) covering. [2] In all directions. [3] What word in the vernacular means eye?

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τὴν ρίνα; Εἰς τί ἀπολήγει τὸ πρόσωπον; Εἶναι ὁ πώγων τὸ κατώτατον[1] μέρος τοῦ προσώπου; Ποῖον μέρος εἶναι ἑκατέρωθεν τῆς ρινὸς καὶ τοῦ στόματος; Κεῖνται τὰ ὦτα ὄπισθεν τῶν παρειῶν; Εἰς τί χρησιμεύουσι[2] τὰ ὦτα; Διὰ τῶν ὤτων[3] ἀκούομεν, δὲν ἔχει οὕτω; Εἶναι ἡ ἀκοὴ[4] μία τῶν πέντε αἰσθήσεων; Τίς εἶναι ἡ ἀναγκαιοτάτη τῶν πέντε εἰδικῶν αἰσθήσεων;[5] Εἶναι ἡ ὅρασις ἀναγκαιοτέρα τῆς ἀκοῆς; Τίνες εἶναι αἱ ἄλλαι τρεῖς εἰδικαὶ αἰσθήσεις; ἡ γεῦσις,[6] ἡ ὄσφρησις[7] καὶ ἡ ἁφή.[8] Πῶς ὀνομάζεται ὁ στοῖχος τῶν τριχῶν ὁ ὁποῖος ἐκτείνεται ὑπεράνω ἑκάστου ὀφθαλμοῦ; Διὰ τίνος καλύπτονται οἱ ὀφθαλμοὶ ὅταν ἦναι κλειστοί; Πῶς ὀνομάζονται αὗται αἱ δύο πτυχαὶ διὰ τῶν ὁποίων καλύπτονται οἱ ὀφθαλμοί; Φύονται τρίχες εἰς τὰ ἄκρα των βλεφάρων; Ἔχουσιν αἱ τρίχες αὗται ὄνομά τι;[9] μάλιστα, ἔχουσιν ἴδιον ὄνομα,[10] καλοῦνται βλεφαρίδες. Ποῖον μέρος τοῦ ὀφθαλμοῦ εἶναι ἐχρωματισμένον;[11] ἡ ἶρις εἶναι ἐχρωματισμένη. Δύνανται οἱ ὀφθαλμοὶ νὰ ἦναι μέλανες, καστανοὶ ἢ κυανοῖ; Ποῦ κεῖται ἡ κόρη; Ἀλλάσσει διαστάσεις ἡ κόρη; Διαστέλλεται ἡ κόρη εἰς τὸ σκότος; Τίνος ἐνεργείᾳ συστέλλεται αὕτη; Ἀμυδροῦται ἡ ὅρασις ὅταν γηράσκῃ ὁ ἄνθρωπος; Ἔχουσιν ἐνίοτε[12] καὶ οἱ νέοι ἀσθενῆ ὅρασιν; Ὅταν ἔχωσιν οἱ γέροντες ἀσθενῆ τὴν ὅρασιν, εἶναι μύωπες ἢ πρεσβύωπες; Εἶναι μύωπες οἱ νέοι οἱ ἔχοντες ἀσθενῆ τὴν ὅρασιν; Πῶς ὀνομάζονται ὅσοι[13] δὲν δύνανται διόλου[14] νὰ βλέπωσιν; Τί φέρουσιν οἱ ἔχοντες

[1] Lowest. [2] Of what use are (to what serve) the ears? [3] Note the exception to the rule for the accent of monosyllabic nouns of the third declension (p. 181). [4] Hearing. [5] Special senses. [6] Taste. [7] Smell. [8] Touch. [9] Any name. [10] Special name. [11] Colored (perf. participle). [12] Sometimes. [13] Those who. [14] At all. This may be written, as here, in one word, or in two words, δι' ὅλου.

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ἀσθενῆ τὴν ὅρασιν διὰ νὰ ἀναγινώσκωσιν; Τί *ἐργαλεῖον μεταχειριζόμεθα διὰ νὰ βλέπωμεν ἀντικείμενα τὰ ὁποῖα εἶναι πολὺ μικρὰ ὥστε νὰ ἦναι ὁρατὰ*[1] *διὰ τοῦ γυμνοῦ ὀφθαλμοῦ;* Καὶ τί *ἐργαλεῖον πρέπει νὰ μεταχειριζώμεθα διὰ νὰ βλέπωμεν ἀντικείμενα τὰ ὁποῖα κεῖνται πολὺ μακράν;* Συνίστανται *ἀμφότερα τὰ ἐργαλεῖα ταῦτα ἐκ φακῶν;* Εἰς τί *χρησιμεύουσιν οἱ φακοὶ οὗτοι;* Ἐκτρέπουσιν *οἱ φακοὶ τὰς ἀκτῖνας τοῦ φωτὸς τὰς ἐρχομένας ἀπὸ τοῦ ἐξεταζομένου ἀντικειμένου;* Εἰς τί *συναθροίζονται αἱ ἀκτῖνες τοῦ φωτός;* Δὲν *συναθροίζονται εἰς ἓν σημεῖον τοῦ ἀμφιβληστροειδοῦς χιτῶνος; ναί, συναθροίζονται εἰς τὸν ἀμφιβληστροειδῆ χιτῶνα.*

[1] Visible.

Reading Exercise

Ἡ *εἰκών.*

Πλουσιώτατός τις ἄνθρωπος ἀποθανὼν ἀφῆκε κληρονόμον τῆς περιουσίας του τὸν μονογενῆ υἱόν του, ὅστις ὑπελογίζετο ὅτι ἦτο εἰκοσιπενταετὴς περίπου· ἀλλ' ἐπειδὴ εἶχεν ἀναχωρήσει πρὸ δώδεκα σχεδὸν ἐτῶν, ἐκ τῆς πατρικῆς του οἰκίας, δὲν ἐγνώριζε κάνεὶς ποῦ εὑρίσκετο. Ὅθεν ἔστειλαν παντοῦ εἰς ἀναζήτησίν του· ἀλλ' αἱ ἔρευναι ἀπέβησαν μάταιαι καὶ διὰ πολὺν καιρὸν ἦτο ἄγνωστος ὁ διάδοχος.

The Portrait.

A very rich man, dying, left heir to his property his only son who was reckoned to be about twenty-five years old; but since he had left, nearly twelve years before, his father's house, no one knew where he was. Therefore they sent everywhere in search of him; but the search turned out fruitless, and for a long time the heir was unknown.

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Τέλος πάντων ἰδοὺ παρουσιάζεται νέος τις μὲ Ἀσιατικὰ φορέματα καὶ διαβεβαιοῖ ὅτι αὐτὸς εἶναι ὁ κληρονόμος. Καὶ ἡ μὲν δικαστικὴ ἐξουσία ἦτο ἤδη ἑτοίμη νὰ τὸν ἀναγνωρίσῃ ὡς τοιοῦτον· ἀλλ' αἴφνης ἄλλος νέος ἐλθὼν ἐκ τῆς Ἀμερικῆς διαφιλονικεῖ τὴν κληρονομίαν· ἐνῷ δὲ οἱ δύο οὗτοι νέοι ἐφιλονίκουν, ἰδοὺ ἔρχεται καὶ τρίτος ἐκ τῆς Ῥωσσίας, καὶ παρουσιάζεται ὡς ἀληθὴς κληρονόμος.

Finally there presents himself a young man in Asiatic dress and declares that he is the heir. And, indeed, the judicial authority was already prepared to acknowledge him as such; but suddenly another youth coming from America lays claim to the inheritance; and while these two young men are disputing, behold there comes also a third from Russia and presents himself as the true heir.

Ὁ Δικαστὴς εὑρέθη ἀμηχανώτατος καὶ μὴ ἠξεύρων τί ν' ἀποφασίσῃ, κατέφυγεν εἰς τὸ ἀκόλουθον τέχνασμα· ἐκρέμασεν εἰς τὴν αἴθουσαν μίαν εἰκόνα πολὺ ὁμοιάζουσαν τὸν ἀποθανόντα καὶ στραφεὶς πρὸς τοὺς νέους εἶπε· "Δύο ἀπὸ σᾶς εἶσθε βεβαίως οἱ ἀπατεῶνες· ὁ Θεὸς θὰ προστατεύσῃ τὸν ἀθῶον καὶ θὰ δώσῃ τὴν κληρονομιὰν εἰς ἐκεῖνον ὅστις θὰ διαπεράσῃ διὰ τοῦ βέλους τούτου τὸ κομβίον τὸ εὑρισκόμενον ἐπὶ τοῦ

The judge found himself much embarrassed, and, not knowing what to decide, resorted to the following stratagem: He hung in the hall a portrait resembling greatly the dead man, and, turning to the young men, said: "Two of you are certainly impostors; God will protect the innocent and will give the inheritance to the one who will pierce with this arrow the button which is found

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στήθους τῆς εἰκόνος ταύτης."

Ὁ μὲν πρῶτος ἐπιτήδειος κυνηγὸς δὲν εἶχεν ἀμφιβολίαν περὶ τῆς ἐπιτυχίας· ἀλλ' ἐν τούτοις ἡ χεὶρ του τρέμει καὶ δὲν ἐπιτυγχάνει τὸ σημεῖον· ὁ δὲ δεύτερος ἐπλησίασε περισσότερον· ὁ τρίτος ὅμως ἀφοῦ ἐτέντωσε τὸ τόξον του τὸ συνέτριψε κατὰ γῆς, κράζων ὅτι ἐπροτίμα νὰ χάσῃ τὴν κληρονομίαν παρὰ νὰ διατρυπήσῃ τὸ στῆθος τοῦ πατρός του ἔστω καὶ ἐπὶ τῆς εἰκόνος.

Ὁ δικαστὴς πεισθεὶς ὅτι αὐτὸς ἦτο ὁ ἀληθὴς υἱὸς τὸν ἐνηγκαλίσθη φιλοστόργως, καὶ μὲ δάκρυα εἰς τοὺς ὀφθαλμοὺς τῷ ἀπέδωκεν ὅλα τὰ ἀγαθὰ καὶ τοὺς τίτλους τοῦ πατρός του.

upon the breast of this portrait."

The first, an expert hunter, had no doubt of his success; but just then his hand trembles and he does not reach the mark. The second came nearer. But the third, after he had stretched his bow, broke it to pieces on the ground, crying out that he preferred to lose the inheritance rather than to pierce the breast of his father, even though only in a picture.

The judge, persuaded that this was the real son, embraced him affectionately, and with tears in his eyes gave over to him all the goods and the titles of his father.

Verbs

ἀποθανών, aor. part. ἀποθνήσκω, to die.
ἀφῆκε, aor. ind. ἀφήνω, to leave.
ὑπελογίζετο, imp. ind. pass. ὑπολογίζω, to reckon.
εἶχεν ἀναχωρήσει, plup. ind. ἀναχωρῶ(έω), to go away.
ἐγνώριζε, imp. ind. γνωρίζω, to know.

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εὑρίσκετο, imp. ind. pass. εὑρίσκω, to find.
ἔστειλαν, aor. ind. στέλλω, to send.
ἀπέβησαν, aor. ind. ἀποβαίνω, to become, turn out.
παρουσιάζεται, pres. ind. παρουσιάζομαι, to present one's self.
διαβεβαιοῖ, pres. ind. διαβεβαιῶ(όω), to affirm, assert.
ἀναγνωρίσῃ, aor. subj. ἀναγνωρίζω, to acknowledge.
ἐλθών, 2d aor. part. ἔρχομαι, to come.
διαφλονικεῖ, pres. ind. διαφιλονικῶ(έω), to lay claim to.
ἐφιλονίκουν, imp. ind. φιλονικῶ(έω), to dispute, quarrel.
εὑρέθη, aor. ind. mid. εὑρίσκω, to find.
ἠξεύρων, pres. part. ἠξεύρω, to know.
ἀποφασίσῃ, aor. subj. ἀποφασίζω, to decide.
κατέφυγε, aor. ind. καταφεύγω, to have recourse to.
ἐκρέμασε, aor. ind. κρεμῶ(άω), to hang.
ὁμοιάζουσαν, pres. part. fem. acc. ὁμοιάζω, to resemble.
ἀποθανόντα, 2d aor. part. ἀποθνήσκω, to die.
στραφείς, aor. part. mid. στρέφω, to turn.
θὰ προστατεύσῃ, aor. fut. προστατεύω, to protect.
θὰ δώσῃ, aor. fut. δίδω, to give.
θὰ διαπεράσῃ, aor. fut. διαπερῶ(άω), to pierce.
εὑρισκόμενον, pres. part. pass. εὑρίσκω, to find.
τρέμει, pres. ind. τρέμω, to tremble.
ἐπιτυγχάνει, pres. ind. ἐπιτυγχάνω, to arrive at, succeed.
ἐπλησίασε, aor. ind. πλησιάζω, to approach.
ἐτέντωσε, aor. ind. τεντόνω(ῶ-όω), to stretch, extend.
συνέτριψε, aor. ind. συντρίβω, to break to pieces.
κράζων, pres. part. κράζω, to cry, call out.
ἐπροτίμα, imp. ind. προτιμῶ(άω), to prefer.
χάσῃ, aor. subj. χάνω, to lose.
διατρυπήσῃ, aor. subj. διατρυπῶ(άω), to perforate.
ἔστω, imperat. 3d pers. sing. εἰμί (εἶμαι), to be.

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πεισθείς, aor. part. mid. πείθω, to persuade.
ἐνηγκαλίσθη, aor. ind. ἐναγκαλίζομαι, to embrace.
ἀπέδωκε, aor. ind. ἀποδίδω, to concede, grant.

Vocabulary Exercise

To be prepared in the usual way.

Grammar

Names of Persons

The first names of women end in α or η, and are declined like nouns of the first declension, except that they preserve the α or η throughout whether the stem ends in a consonant or in a vowel.

The first names of men end in ας, ης, ος, εύς, or ων. Those terminating in ας and some of those ending in ης follow the first declension, but preserve the α or η in the genitive, instead of taking the termination ου. The names ending in ος follow the second declension; those in εύς, ων, and most of those in ης (namely those in -γένης, -κράτης, -λάμπης, -μήδης, -πήθης, -σθένης, -τέλης, -φάνης, -χάρης, and -κλῆς) are of the third declension.

	Nominative		
ὁ Πυθαγόρας	Διογένης	Ἀρχιμήδης	Περικλῆς
	Genitive		
τοῦ Πυθαγόρα	Διογένους	Ἀρχιμήδους	Περικλέους
	Dative		
τῷ Πυθαγόρᾳ	Διογένει	Ἀρχιμήδει	Περικλεῖ
	Accusative		
τὸν Πυθαγόραν	Διογένη(ην)	Ἀρχιμήδη(ην)	Περικλῆ(έα)
	Vocative		
(ὦ) Πυθαγόρα	Διόγενες	Ἀρχιμῆδες	Περίκλεις

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Note the accent in the vocative of nouns ending in ης· that of Ἀρχιμήδης is irregular.

Patronymics terminate in ας, ης, or ος. Those ending in ας or ης are declined as nouns of the first declension, but retain the α, or η throughout; those in ος follow the second declension.

When preceded by Κυρία (Mrs.), the patronymic is placed in the genitive: ἡ Κυρία Παπαδοπούλου, Mrs. P. (the lady of Παπαδόπουλος).

Fourth Declension

This contains only nouns employed in the vernacular, and is not found in the literary form of the language. It is parisyllabic in the singular and imparisyllabic in the plural. As the vernacular never employs the dative, there are but four cases in this declension.

Singular

	Coachman	Baby	Count
Nom.	ὁ ἁμαξᾶς	μπεμπές[1]	κόντες
Gen.	τοῦ ἁμαξᾶ	μπεμπέ	κόντε
Acc.	τὸ(ν) ἁμαξᾶ(ν)	μπεμπέ(ν)	κόντε(ν)
Voc.	(ὦ) ἁμαξᾶ	μπεμπέ	κόντε

Plural

Nom.	οἱ ἁμαξάδες	μπεμπέδες	κόντηδες
Gen.	τῶ(ν) ἁμαξάδω(ν)	μπεμπέδω(ν)	κόντηδω(ν)[2]
Acc.	τοὺς ἁμαξάδες	μπεμπέδες	κόντηδες
Voc.	(ὦ) ἁμαξάδες	μπεμπέδες	κόντηδες

[1] Pronounced bebés. [2] The accent here takes no account of the ω in the genitive, but remains on the first syllable.

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SINGULAR

	Shoemaker	Stupid Woman
Nom.	ὁ παπουτσῆς	ἡ μπουνταλοῦ[1]
Gen.	τοῦ παπουτσῆ	τῆς μπουνταλοῦς
Acc.	τὸ(ν) παπουτσῆ(ν)	τὴ(ν) μπουνταλοῦ(ν)
Voc.	(ὦ) παπουτσῆ	(ὦ) μπουνταλοῦ

PLURAL

Nom.	οἱ παπουτσῆδες	ἡ μπουνταλοῦδες
Gen.	τῶ(ν) παπουτσήδω(ν)	τῶ(ν) μπουνταλούδω(ν)
Acc.	τοὺς παπουτσῆδες	ταὶς μπουνταλοῦδες
Voc.	(ὦ) παπουτσῆδες	(ὦ) μπουνταλοῦδες

The ν of the accusative singular and genitive plural is pronounced only when the following word begins with a vowel.

The definite article in the vernacular is declined as follows:

	SINGULAR			PLURAL			
Nom.	ὁ	ἡ	τό	Nom.	οἱ	ἡ	τά
Gen.	τοῦ	τῆς	τοῦ	Gen.	τῶ(ν)	τῶ(ν)	τῶ(ν)
Acc.	τό(ν)	τή(ν)	τό	Acc.	τούς	ταίς or τῆς	τά

[1] Pronounced boodaloó.

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LESSON TWENTY-FIRST

ΜΑΘΗΜΑ ΕΙΚΟΣΤΟΝ ΠΡΩΤΟΝ

Τὸ *ἀνθρώπινον σῶμα* (*συνέχεια*).

The Human Body (continuation)

Ἔχομεν δύο χείλη, ἄνω καὶ κάτω, μεταξὺ τῶν ὁποίων
We have two lips, upper and lower, between which
εἶναι τὸ ἄνοιγμα τοῦ στόματος. Τὰ χείλη εἶναι ροδό-
is the opening of the mouth. The lips are rose-
χροα. Ἐντὸς τοῦ στόματος εὑρίσκεται ἡ γλῶσσα καὶ
colored. Within the mouth is found the tongue and
οἱ ὀδόντες. Ἡ γλῶσσα εἶναι τὸ ὄργανον τῆς γεύσεως
the teeth. The tongue is the organ of (the) taste
καὶ ἐπίσης ἓν τῶν ὀργάνων τῆς φωνοποιήσεως, τροπο-
and also one of the organs of phonation, modi-
ποιοῦν τὴν φωνὴν ἡ ὁποία γεννᾶται ἐν τῷ λάρυγγι. Οἱ
fying the voice which originates in the larynx. The
ὀδόντες χρησιμεύουσιν εἰς τὴν μάσησιν· εἶναι ἐμπεφυ-
teeth serve for mastication; they are im-
τευμένοι εἰς ἡμικυκλίους σειρὰς ἐν τῇ ἄνω καὶ κάτω
planted in semicircular rows in the upper and lower
γνάθῳ. Ἕκαστος ὀδοὺς ἔχει κορυφὴν καὶ ρίζαν· ἐκεί-
jaw. Each tooth has crown and root; the
νη μὲν καλύπτεται διὰ γανώματος, αὕτη δὲ ριζοῦται
former is covered with enamel, the latter is rooted

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εἰς τὴν γνάθον καὶ περιβάλλεται διὰ τῶν οὔλων ὅπου
in the jaw and is surrounded by the gums where
ἑνοῦται μετὰ τῆς κορυφῆς. Ὑπάρχουσι δύο ἀναπτύξεις
it is joined with the crown. There are two growths
τῶν ὀδόντων, δηλαδὴ οἱ νεογιλοὶ ὀδόντες καὶ οἱ μόνιμοι
of the teeth, namely the milk teeth and the permanent
ὀδόντες. Ἐνίοτε οἱ ὀδόντες σήπονται, καὶ οὕτω γεν-
teeth. Sometimes the teeth decay, and thus is pro-
νᾶται ὀδονταλγία. Τότε συμβουλευόμεθα ὀδοντίατρον,
duced toothache. Then we consult a dentist,
ὅστις ἐλβύει τὸν τερηδονώδη ὀδόντα ἢ τὸν ἐξορύσσει.
who fills the decayed tooth or extracts it.

Τὰ ὦτα εἶναι τὸ ὄργανον τῆς ἀκοῆς. Ὅταν τὸ
The ears are the organ of hearing. When the
τύμπανον φλεγμαίνεται, ἔχομεν ὠταλγίαν. Ὅστις δὲν
drum is inflamed we have earache. Who is not
δύναται νὰ ἀκούῃ καλῶς εἶναι βαρυήκοος· ὅστις δὲν
able to hear well is hard of hearing; who is not
δύναται διόλου νὰ ἀκούῃ εἶναι παντελῶς κωφός. Οἱ
able at all to hear is entirely deaf. The
ἐκ γενετῆς κωφοὶ εἶναι ὡσαύτως ἄλαλοι· οἱ τοιοῦτοι
congenitally deaf are also dumb; such
καλοῦνται κωφάλαλοι.
are called deaf mutes.

Ἡ κόμη δύναται νὰ ᾖναι μέλαινα, καστανὴ ἢ κοκκίνη.
The hair may be black, brown, or red.
Οἱ γέροντες ἔχουσι συνήθως ψαρὰν κόμην ἢ ἐνίοτε
The aged have usually gray hair, or sometimes
λευκὴν κόμην. Οἱ ἀπολέσαντες τὴν κόμην των
white hair. Those having lost their hair
καλοῦνται φαλακροί. Οἱ ἄνδρες ἔχουσι τρίχας εἰς τὸ
are called bald. Men have hair on the

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πρόσωπον. Τὸ μέρος τοῦ τριχώματος ὅπερ φύεται
face. The part of the hair which grows
ἐπὶ τοῦ ἄνω χείλους ὀνομάζεται μύσταξ. Αἱ γυναῖκες
upon the upper lip is called mustache. Women do
δὲν ἔχουσι γένειον, οὕτως εἶναι ἀγένειοι. Αἱ γυναῖκες
not have a beard, so they are beardless. Women
ἔχουσι μακρὰν κόμην, τὴν ὁποίαν πλέκουσι καὶ τυλίσσουσι
have long hair, which they braid and coil
ὀφιοειδῶς ἐπὶ τὴν κορυφὴν τῆς κεφαλῆς.
(serpentinely) on the crown of the head.

Ὅταν ἡ κόμη τοῦ ἀνδρὸς αὐξήσῃ μεταβαίνει εἰς τὸν
When the hair of a man grows he goes to the
κουρέα, ὅστις κόπτει τὴν κόμην. Ἐὰν δὲν θέλῃ νὰ
barber, who cuts the hair. If he does not wish
αὐξάνῃ τὸ γένειόν του τὸ ξυρίζει καθ' ἑκάστην ἢ
his beard to grow he shaves it every day or
ἡμέραν παρ' ἡμέραν. Ὅταν ὁ κουρεὺς ξυρίζῃ τινὰ
every other day. When the barber shaves one
μεταχειρίζεται ξυράφιον. Ἄνδρες τινὲς ξυρίζουσιν ἑαυ-
he uses a razor. Some men shave them-
τούς, ἄλλοι δὲ ξυρίζονται ὑπὸ τοῦ κουρέως.
selves, others are shaved by the barber.

Conversation Exercise

Πόσα χείλη ἔχομεν; Τί εἶναι μεταξὺ τῶν χειλέων; Τίνος χρώματος εἶναι τὰ χείλη; Τί εὑρίσκεται ἐντὸς τοῦ στόματος; Εἰς τί χρησιμεύει ἡ γλῶσσα; Εἶναι ἡ γλῶσσα τὸ ὄργανον τῆς γεύσεως; Δὲν εἶναι ἐπίσης ἓν τῶν ὀργάνων τῆς φωνοποιήσεως; Τροποποιεῖ ἡ γλῶσσα τὴν φωνήν; Ποῦ σχηματίζεται[1] ἡ φωνή; Εἰς τί χρη-

[1] Is formed, made.

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σιμεύουσιν οἱ ὀδόντες; Ποῦ εἶναι ἐμπεφυτευμένοι οἱ ὀδόντες; Ποῖα μέρη ἔχουσιν οἱ ὀδόντες; Ἔχει ἕκαστος ὀδοὺς τὰ μέρη ταῦτα;[1] Διὰ τίνος καλύπτεται ἡ κορυφὴ τοῦ ὀδόντος; Ποῦ ριζοῦται ἡ ρίζα τοῦ ὀδόντος; Διὰ τίνος περιβάλλεται ἡ ρίζα ὅπου ἐνοῦται μετὰ τῆς κορυφῆς; Ὑπάρχει πλέον μιᾶς ἀναπτύξεως τῶν ὀδόντων; Πῶς ὀνομάζονται αἱ δύο ἀναπτύξεις αὗται; Σήπονται ἐνίοτε οἱ ὀδόντες; Τί κάμνει ὁ ὀδοντίατρος ὅταν ἔχωμεν ὀδονταλγίαν; Πρέπει νὰ συμβουλευώμεθα τὸν ὀδοντίατρον ὅταν ἔχωμεν τερηδονώδη ὀδόντα; Ὅταν ἔχητε τερηδονώδη ὀδόντα, ἐξορύσσει ὁ ὀδοντίατρος τὸν ὀδόντα ἢ ἐμβύει αὐτόν;

Εἰς τί χρησιμεύουσι τὰ ὦτα; Εἶναι ἡ ἀκοὴ μία τῶν πέντε εἰδικῶν αἰσθήσεων; Ἀπαγγείλατε[2] τὰς ἄλλας τέσσαρας εἰδικὰς αἰσθήσεις. Τίνες εἶναι οἱ βαρυήκοοι; Καὶ τίνες οἱ παντελῶς κωφοί; Εἶναι ἄλαλοι οἱ ἐκ γενετῆς κωφοί; Καλοῦνται οἱ τοιοῦτοι κωφάλαλοι; Ἔχομεν ὠταλγίαν, ὅταν φλεγμαίνηται τὸ τύμπανον τοῦ ὠτός;

Ποῖα χρώματα δύναται νὰ ἔχῃ ἡ κόμη; Ἔχουσι συνήθως καὶ μέλανας ὀφθαλμοὺς οἱ ἔχοντες μελαίνην κόμην; Τίνος χρώματος εἶναι ἡ κόμη τῶν γερόντων; Ἔχουσιν οἱ ἄνδρες τρίχας εἰς τὸ πρόσωπον; Ποῖον μέρος τοῦ τριχώματός των ὀνομάζεται μύσταξ; Εἶναι αἱ γυναῖκες ἀγένειοι; Φέρουσιν αἱ γυναῖκες μακρὰν κόμην; Τί κάμνουσιν αἱ γυναῖκες τὴν μακρὰν κόμην των;[3] Τί κάμνει ἀνήρ τις, ὅταν ἡ κόμη του ἔχῃ ἀναπτυχθῇ[4] πολύ; Τί κάμνει ὁ κουρεύς; Πότε[5] ξυρίζει ὁ ἀνὴρ τὸ γένειόν του; ὅταν δὲν θέλῃ νὰ τρέφῃ[6] αὐτό. Ποσάκις[7] ξυρίζει τις τὸ

[1] These parts. Τὰ αὐτὰ μέρη, the *same* parts. [2] Say, repeat. [3] Aorist imperative. What do women do *with* their long hair? [4] Perfect of ἀναπτύσσω, to grow, develop. Comp. ἀνάπτυξις τῶν ὀδόντων, eruption of the teeth. [5] When? [6] Τρέφω, to nourish, cultivate. [7] How often?

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γένειόν του; Τί μεταχειρίζεται ὁ κουρεύς, ὅταν ξυρίζῃ τινά; Ξυρίζουσιν ἑαυτοὺς οἱ ἄνδρες ἢ τοὺς ξυρίζει ὁ κουρεύς;

Reading Exercise

Παράδειγμα ἐγκαρτερήσεως.

"Ἤμην πτωχὸς στρατιώτης," ἔλεγέ τις, "καὶ ἐλάμβανον δέκα σολδία καθ' ἑβδομάδα, ὅταν ἔμαθον μόνος μου νὰ ὁμιλῶ καὶ νὰ γράφω καλῶς τὴν ἰδικήν μου γλῶσσαν. Δὲν ἔχει τις ἀνάγκην, ὅταν θέλῃ νὰ μάθῃ οὔτε θαλάμου, οὔτε ἐξόδων. Ἡ στρατιωτική μου κλίνη ἐχρησίμευσεν ὡς καθέκλα, ὁ σάκκος μου ὡς ἀναλογεῖον, μικρά τις σανὶς ὡς τράπεζά μου. Δὲν εἶχον χρήματα ν' ἀγοράσω λαμπάδα ἢ ἔλαιον. Κατὰ τὸν χειμῶνα ἐσπούδαζον εἰς τὴν γωνίαν τῆς καπνοδόχης καὶ αἱ ἀκτῖνες αὐτῆς μὲ ἤρκουν, ἀλλὰ δὲν ἠδυνάμην νὰ πλησιάσω ἐκεῖ, εἰμὴ ὅταν ἤρχετο ἡ σειρά μου. Διὰ νὰ ἀγοράσω γραφικὸν κάλαμον ἢ φύλλον χάρτου, ὑπεχρεούμην νὰ στερῶμαι μέρος

An Instance of Perseverance.

"I was a poor soldier," one said, "and received ten sous a week, when I learned by myself to speak and write well my own language. No one has need, when he desires to learn, either of a private room or of expenditure. My soldier's cot served as a chair, my sack as a reading-desk, a small board as my table. I had no money to buy lamp or oil. In winter I studied in the corner of the chimney, and the rays of this sufficed me, but I could not draw near there except when my turn came. In order to buy a pen or a sheet of paper I was obliged to deprive myself of a portion of the ration, however hungry I might be. I had not a quiet mo-

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τῆς τροφῆς ὅσον πεινασμένος καὶ ἂν ἤμην. Δὲν εἶχον στιγμὴν ἡσυχον· ἔπρεπε ν' ἀναγινώσκω ἢ νὰ γράφω ἐν τῷ μέσῳ τῶν στρατιωτῶν, οἵτινες ἐτραγῴδουν, ἐγέλων, ἐσύριζον, καὶ οἵτινες εἰς τὰς ὥρας τῆς ἀναπαύσεώς των, δὲν εἶναι οὔτε κόσμιοι, οὔτε ἥσυχοι. Μὴ περιπαίζετε τὸ λεπτὸν, τὸ ὁποῖον ἔδιδον, διὰ νὰ ἀγοράσω χάρτην, γραφικοὺς καλάμους καὶ μελάνην, διότι τοῦτο δι' ἐμὲ ἦτο μεγάλη ποσότης. Ἤμην εὔρωστος, ἐγυμναζόμην πολὺ καὶ ἤμην ὑγιέστατος. Ἐπλήρονα τὸ συσσίτιόν μου καὶ μοὶ ἔμενον τέσσαρα σολδία καθ' ἑβδομάδα· ἐνθυμοῦμαι μίαν ἡμέραν, ἀφοῦ ἔκαμον τὰ ἀναγκαῖα ἔξοδα, μοὶ ἔμεινεν ἓν σολδίον τὴν Παρασκευὴν τὸ ἑσπέρας καὶ τὸ προσδιώρισα νὰ ἀγοράσω πρόγευμα διὰ τὴν ἐπιοῦσαν, διότι ὁ χάρτης καὶ ὁ γραφικὸς κάλαμος ἀπερρόφησαν τὰ λοιπὰ σολδία. Ἐκδύομαι, ἀλλοίμονον! Πίπτω εἰς τὴν κλίνην πεινασμένος, ὥστε εἶχον ἀνάγκην ὅλης μου τῆς δυνάμεως,

ment; I had to read or to write in the midst of the soldiers, who were singing, laughing, whistling, and who, in their hours of recreation, are neither orderly nor quiet. Do not laugh at the mite which I gave to buy paper, pens, and ink, for that was a great amount for me. I was robust, exercised a great deal, and was in excellent health. I paid my mess and there remained to me four sous each week. I remember one day, after I had made the necessary expenditures, one cent was left me on Friday evening, and I set it aside to buy breakfast the following day, for the paper and pens had swallowed up the other cents. I undress myself; alas! I get into bed hungry, so that I had need of all my strength to impose silence upon my hunger; I discover that I have lost my treasure; the cent was

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διὰ νὰ ἐπιβάλλω σιωπὴν εἰς τὴν πεῖνάν μου, ἀνακαλύπτω ὅτι ἀπώλεσα τὸν θησαυρόν μου· τὸ σολδίον ἐχάθη. Ἔκρυψα τὴν κεφαλήν μου ὑπὸ τὸ σκέπασμα, καὶ ἔκλαιον ὡς παιδίον."

lost. I buried my head under the bedclothes and cried like a child."

Ποῖος νέος ἀναγινώσκων τοῦτο δὲν θέλει αἰσχυνθῇ διϊσχυριζόμενος, ὅτι περιστάσεις καὶ ἔλλειψις καιροῦ πρὸς σπουδὴν, ἐμπόδισαν τὴν ἐκπαίδευσίν του;

What young man, on reading this, will not be ashamed to pretend that circumstances and lack of time for study have hindered his education?

Verbs

ἔλεγε, imp. ind. *λέγω*, to say.
ἐλάμβανον, imp. ind. *λαμβάνω*, to receive.
ἔμαθον, 2d aor. ind. *μανθάνω*, to learn.
μάθῃ, aor. subj. of the same.
ἐχρησίμευσε, aor. ind. *χρησιμεύω*, to serve.
ἀγοράσω, aor. subj. *ἀγοράζω*, to purchase.
ἐσπούδαζον, imp. ind. *σπουδάζω*, to study.
ἤρκουν, imp. ind. *ἀρκῶ(έω)* to suffice.
ἠδυνάμην, imp. ind. *δύναμαι*, to be able.
πλησιάσω, aor. subj. *πλησιάζω*, to approach, draw near.
ἤρχετο, imp. ind. *ἔρχομαι*, to come.
ὑπεχρεούμην, imp. ind. pass. *ὑποχρεόνω(ῶ-όω)*, to oblige.
στερῶμαι, pres. subj. mid. *στερῶ(έω)*, to deprive.
πεινασμένος, perf. part. mid. *πεινῶ(άω)*, to hunger.
ἐτραγῴδουν, imp. ind. *τραγῳδῶ(έω)*, to act a tragedy, sing.

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ἐγέλων, imp. ind. γελῶ(άω), to laugh.
ἐσύριζον, imp. ind. συρίζω, to whistle.
περιπαίζετε, imp. imperat. περιπαίζω, to laugh at.
ἔδιδον, imp. ind. δίδω, to give.
ἐγυμναζόμην, imp. ind. γυμνάζομαι, to take exercise.
ἐπλήρονα, aor. ind. πληρόνω, to pay.
ἔμενον, imp. ind. μένω, to remain.
ἐνθυμοῦμαι, pres. ind., to remember.
ἔκαμον, aor. ind. κάμνω, to make.
ἔμεινε, aor. ind. μένω, to remain.
προσδιώρισα, aor. ind. προσδιορίζω, to ordain, set aside.
ἀπερρόφησαν, aor. ind. ἀπορροφῶ(άω), to swallow up.
ἐκδύομαι, pres. ind. mid. ἐκδύω, to take off clothes.
ἀπώλεσα, aor. ind. ἀπολλύω, to lose.
ἐχάθη, aor. ind. pass. χάνω, to lose.
ἔκρυψα, aor. ind. κρύπτω, to hide.
ἔκλαιον, imp. ind. κλαίω, to cry, weep.
ἀναγινώσκων, pres. part. ἀναγινώσκω, to read.
θέλει αἰσχυνθῆ, aor. fut. αἰσχύνομαι, to be ashamed.
διϊσχυριζόμενος, pres. part. διϊσχυρίζομαι, to pretend.
ἐμπόδισαν, aor. ind. ἐμποδίζω, to hinder.

Vocabulary Exercise

To be written out and read aloud by the student, after the usual method.

Grammar

ADJECTIVES—*ἐπίθετα*

Adjectives are usually of three terminations, masculine, feminine, and neuter; there are many, however,

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of two terminations, one common to the masculine and feminine and the other to the neuter; a few have but one termination for masculine and feminine with no neuter.

I. Adjectives of Three Terminations, *τριακατάληκτα ἐπίθετα*.—These end in

1. *ος, α* or *η, ον*. When the stem ends with a vowel or *ρ*, the feminine is formed with *α*· when the stem ends with a consonant, except *ρ*, the feminine termination is *η*. An exception to this rule is *ὄγδοος, ὀγδόη, ὄγδοον*, eighth. The *α* of the feminine termination of adjectives in *ος* is long; in those of other terminations it is short.

καλός, καλή, καλόν· καλοί, καλαί, καλά, good.
ἄξιος, ἀξία, ἄξιον· ἄξιοι, ἄξιαι, ἄξια, worthy.
καθαρός, καθαρά, καθαρόν· καθαροί, καθαραί, καθαρά, pure.

2. *οῦς, ᾶ* or *ῆ, οῦν*. The formation of the feminine in this contracted declension follows the same rule concerning *α* and *η* as the preceding uncontracted declension.

χρυσοῦς, χρυσῆ, χρυσοῦν· χρυσοῖ, χρυσαῖ, χρυσᾶ, golden.
ἀργυροῦς, ἀργυρᾶ, ἀργυροῦν· ἀργυροῖ, ἀργυραῖ, ἀργυρᾶ, silver.

3. *ύς, εῖα, ύ*. Words of this class are all oxytone in the nominative singular (masculine and neuter) except *ἥμισυς, ἡμίσεια, ἥμισυ*, half.

ταχύς, ταχεῖα, ταχύ· ταχεῖς, ταχεῖαι, ταχέα, rapid.

4. *ίεις, ίεσσα, ίεν· όεις, όεσσα, όεν*.

χαρίεις, χαρίεσσα, χαρίεν· χαρίεντες, χαρίεσσαι, χαρίεντα, graceful.

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πτερόεις, πτερόεσσα, πτερόεν · πτερόεντες, πτερόεσσαι, πτερόεντα, winged.

5. *Participles* (μετοχαί). These are:

a. Present and perfect passive in ος, η, ον. They are declined like the adjectives of the same terminations (see 1).

b. Present and second aorist active in ων, ουσα, ον.

λέγων, λέγουσα, λέγον · λέγοντες, λέγουσαι, λέγοντα, saying.

εἰπών, εἰποῦσα, εἰπόν · εἰπόντες, εἰποῦσαι, εἰπόντα, having said.

Like these participles are declined the adjectives ἑκών, ἑκοῦσα, ἑκόν, voluntary, and ἄκων, ἄκουσα, ἄκον, involuntary.

c. First aorist active in ας, ασα, αν.

λύσας, λύσασα, λύσαν · λύσαντες, λύσασαι, λύσαντα, having loosened.

Similarly is declined πᾶς, πᾶσα, πᾶν, all, every.

d. Aorist passive in είς, εῖσα, έν.

λυθείς, λυθεῖσα, λυθέν · λυθέντες, λυθεῖσαι, λυθέντα, loosened.

e. Perfect participles in ώς, υῖα, ός.

κεκμηκώς, -κυῖα, -κός · -κότες, -κυῖαι, -κότα, tired.
πεποιθώς, -θυῖα, -θός · -θότες, -θυῖαι, -θότα, persuaded.

As will be seen from the above examples, the feminine of all adjectives of three terminations follows in its declension that of nouns of the first declension; the masculine and neuter forms in ος, ον, and οῦς, οῦν, follow the second declension, the others the third.

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The ordinal numbers are declined regularly like adjectives of three terminations. The feminine of ὄγδοος, however, terminates irregularly in η instead of in α (see 1).

The following are *irregular* in their declension:

SINGULAR

	Masc.	Fem.	Neut.
Nom.	μέγας[1]	μεγάλη	μέγα
Gen.	μεγάλου	μεγάλης	μεγάλου
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ
Acc.	μέγαν	μεγάλην	μέγα
Voc.	μέγα	μεγάλη	μέγα
Nom.	πολύς[2]	πολλή	πολύ
Gen.	πολλοῦ	πολλῆς	πολλοῦ
Dat.	πολλῷ	πολλῇ	πολλῷ
Acc.	πολύν	πολλήν	πολύ
Voc.	πολύ	πολλή	πολύ

PLURAL

Nom.	μεγάλοι	μεγάλαι	μεγάλα
	regularly declined		
Nom.	πολλοί	πολλαί	πολλά
	regularly declined		

SINGULAR

Nom.	μέλας[3]	μέλαινα	μέλαν
Gen.	μέλανος	μελαίνης	μέλανος
Dat.	μέλανι	μελαίνῃ	μέλανι
Acc.	μέλανα	μέλαιναν	μέλαν
Voc.	μέλας	μέλαινα	μέλαν

[1] Great. [2] Much. [3] Black.

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		PLURAL	
Nom.	μέλανες	μέλαιναι	μέλανα
Gen.	μελάνων	μελαινῶν	μελάνων
Dat.	μέλασι(ν)	μελαίναις	μέλασι(ν)
Acc.	μέλανας	μελαίνας	μέλανα
Voc.	μέλανες	μέλαιναι	μέλανα
		SINGULAR	
Nom.	πρᾷος[1]	πραεῖα	πρᾷον
Gen.	πράου	πραείας	πράου
Dat.	πράῳ	πραείᾳ	πράῳ
Acc.	πρᾷον	πραεῖαν	πράον
Voc.	πρᾷε	πραεῖα	πρᾷον
		PLURAL	
Nom.	πρᾷοι	πραεῖαι	πραέα
Gen.	πράων	πραειῶν	πράων
Dat.	πράοις	πραείαις	πράοις
Acc.	πράους	πραείας	πραέα
Voc.	πρᾷοι	πραεῖαι	πραέα

[1] Mild; also written πραΰς, πραεῖα, πραΰ, then regularly declined (see 3).

II. ADJECTIVES OF TWO TERMINATIONS, δικατάληκτα ἐπίθετα.—These end in

1. ης, ες. The adjectives of this class are declined like contracted nouns of the third declension; thus:

	SINGULAR		PLURAL	
	Masc., Fem.	Neut.	Masc., Fem.	Neut.
Nom.	ἀληθής	ἀληθές	ἀληθεῖς	ἀληθῆ
Gen.	ἀληθοῦς	ἀληθοῦς	ἀληθῶν	ἀληθῶν
Dat.	ἀληθεῖ	ἀληθεῖ	ἀληθέσι(ν)	ἀληθέσι(ν)
Acc.	ἀληθῆ	ἀληθές	ἀληθεῖς	ἀληθῆ
Voc.	ἀληθῆ	ἀληθές	ἀληθεῖς	ἀληθῆ

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2. *ος, ον.* To this class belong most adjectives compounded of two words, as, *ἀ-θάνατος*, immortal; *ἄ-πειρος*, inexperienced; *ἐξ-αίρετος*, excellent; *διά-φορος*, different; and a few other uncompounded adjectives, such as *βάρβαρος*, barbarous; *ἥσυχος*, quiet; *ὠφέλιμος*, useful; *ἀκόλουθος*, following. They follow regularly the second declension.

3. *ους, ουν.* Those ending in *πους* are declined like the noun *ὁ πούς* (p. 192), the others like contracted nouns of the second declension (p. 169); those in *νους* may, however, remain uncontracted in the plural, especially in the neuter plural; those in *χρους* may have *χρώματος* in the genitive and *χρώματα* in the accusative singular.

4. *ων, ον.* These follow the third declension.

εὐδαίμων, εὔδαιμον · εὐδαίμονες, εὐδαίμονα, happy.

5. *Miscellaneous terminations:*

ἄδακρυς, ἄδακρυ · ἀδάκρυες, ἀδάκρυα, cruel (tearless).
ἀπάτωρ, ἄπατορ · ἀπάτορες, ἀπάτορα, fatherless.
ἄρρην, ἄρρεν · ἄρρενες, ἄρρενα, masculine.
εὔελπις, εὔελπι · εὐέλπιδες, εὐέλπιδα, hopeful.
εὔχαρις, εὔχαρι · εὐχάριτες, εὐχάριτα, pleasant.

III. Adjectives of One Termination, *μονοκατάληκτα ἐπίθετα.*—These are few in number. They all belong to the third declension.

ἄπαις, ἄπαιδες, childless.
βλάξ, βλάκες, stupid.
εἴρων, εἴρωνες, ironical.
μύωψ, μύωπες, near-sighted.

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LESSON TWENTY-SECOND

ΜΑΘΗΜΑ ΕΙΚΟΣΤΟΝ ΔΕΥΤΕΡΟΝ

Τὸ *ἀνθρώπινον σῶμα* (*τέλος*)
The Human Body—(conclusion)

Ἡ *φωνὴ παραλλάσσει· εἶναι ὀξεῖα κατὰ τὴν παιδι-*
The voice varies; it is shrill in child-
κὴν ἡλικίαν καὶ καθίσταται βαρυτέρα εἰς τὴν ἐφηβικὴν
hood and becomes deeper at pu-
ἡλικίαν· ἡ φωνὴ τοῦ ἀνδρὸς εἶναι βαρυτέρα κατὰ τὸν
berty; the voice of the man is deeper in the
τόνον τῆς φωνῆς τῆς γυναικός. Οἱ μὲν ἄνθρωποι
tone than the voice of the woman. Some people
δύνανται νὰ τραγῳδῶσιν, οἱ δὲ ὄχι· οἱ μὲν ἄνδρες οἱ
are able to sing, others not; the men who
τραγῳδοῦντες εἶναι βαθύφωνοι, βαρύτονοι ἢ ὀξύφωνοι·
sing are bassos, barytones, or tenors;
αἱ δὲ γυναῖκες, ὑψίφωνοι ἢ ἀνθυψίφωνοι.
the women, sopranos or contraltos.

Ἡ *κεφαλὴ συνάπτεται τῷ κορμῷ διὰ τοῦ λαιμοῦ·*
The head is joined to the trunk by the neck;
τὸ πρόσθιον μέρος τοῦ λαιμοῦ ὀνομάζεται λαιμός· τὸ δὲ
the anterior part of the neck is called throat; the
ὀπίσθιον μέρος αὐχήν. Τὸ *ἄνω μέρος τοῦ κορμοῦ*
posterior part, nape. The upper part of the trunk

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καλεῖται θώραξ, τὸ δὲ κάτω μέρος ὑπογάστριον· τὸ
is called chest, the lower part abdomen; the
ὀπίσθιον μέρος τοῦ κορμοῦ εἶναι τὰ νῶτα· εἰς τὰ κάτω
posterior part of the trunk is the back; at the lower
τῶν νώτων εἶναι ἡ ὀσφύς· διὰ τοῦ κέντρου τῶν
part of the back is the loins; through the centre of the
νώτων διήκει ἡ ῥάχις. Τὸ μέρος ὅπου ὁ βραχίων
back runs the spine. The part where the arm
συνάπτεται τῷ κορμῷ ὀνομάζεται ὦμος· τὸ δὲ ὅπου
is joined to the trunk is called shoulder; that where
τὸ σκέλος συνάπτεται τῷ κορμῷ, ἰσχίον. Τῶν ὀνομάτων
the thigh joins the trunk, hip. Of the names
τῶν διαφόρων μερῶν τῶν ἄνω καὶ τῶν κάτω
of the different parts of the upper and of the lower
ἄκρων ἐγένετο μνεία εἰς τὰ πρότερα μαθήματα
extremities was made mention in the earlier lessons
τοῦ βιβλίου τούτου καὶ πρέπει νὰ ἦναι γνωστὰ τῷ
of this book, and they should be known to the
σπουδαστῇ.
student.

Ἐντὸς τοῦ θώρακος εἶναι ἡ καρδία καὶ οἱ πνεύμονες·
Within the thorax are the heart and the lungs;
ἐντὸς τοῦ ὑπογαστρίου εὑρίσκονται ὁ στόμαχος, τὰ
within the abdomen are found the stomach, the
ἐντόσθια, τὸ ἧπαρ, τὸ πάγκρεας, ὁ σπλήν, τὰ νεφρὰ
intestines, the liver, the pancreas, the spleen, the kidneys,
καὶ ἡ κύστις. Διὰ τῶν ὀργάνων τούτων τελεῖται ἡ
and the bladder. By these organs is accomplished
πέψις.
digestion.

Ὅλον τὸ σῶμα καλύπτεται ὑπὸ δέρματος. Ὕδωρ
All the body is covered with skin. Water

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ἀφιδρόνει διαρκῶς διὰ τοῦ δέρματος· ἡ ἐξίδρωσις
exudes continually through the skin; this exuda-
αὕτη καλεῖται ἱδρώς. Τὸ ποσὸν τοῦ ἱδρῶτος
tion is called sweat. The quantity of the perspiration
παραλλάσσει· κατὰ τὸ θέρος εἶναι περισσότερον ἢ
varies; in summer it is greater than
κατὰ τὸν χειμῶνα. Ὁ ἄνθρωπος ἱδρόνει πλέον, ὅταν
in winter. A man perspires more when
γυμνάζηται πολύ. Ὅταν ὁ ἱδρὼς παύῃ αἰφ-
he exercises much. When the perspiration ceases sud-
νιδίως, κινδυνεύει τις νὰ κρυώσῃ.
denly, one is on danger of taking cold.

Conversation Exercise

Παραλάσσει ἡ φωνή; Κατὰ ποίαν ἡλικίαν[1] εἶναι ὀξεῖα; Πότε καθίσταται βαρυτέρα; Εἶναι ἡ φωνὴ τοῦ ἀνδρὸς βαρυτέρα κατὰ τὸν τόνον τῆς φωνῆς τῆς γυναικός; Δύνανται ὅλοι οἱ ἄνθρωποι νὰ τραγῳδῶσιν; Τίνος εἴδους[2] εἶναι αἱ φωναὶ τῶν τραγῳδούντων ἀνδρῶν; αἱ φωναὶ τῶν τραγῳδούντων ἀνδρῶν εἶναι βαθύφωνοι, βαρύτονοι ἢ ὀξύφωνοι. Καὶ τίνος εἴδους εἶναι αἱ φωναὶ τῶν ᾀδουσῶν[3] γυναικῶν; εἶναι ὑψίφωνοι ἢ ἀνθυψίφωνοι.[4]

Διὰ τίνος συνάπτεται ἡ κεφαλὴ τῷ κορμῷ; Πῶς ὀνομάζεται τὸ πρόσθιον μέρος τοῦ λαιμοῦ; Καὶ πῶς καλεῖται τὸ ὀπίσθιον μέρος; Ποῖον εἶναι τὸ ἄνω μέρος τοῦ κορμοῦ; Πῶς ὀνομάζεται τὸ κάτω μέρος; Ποῖον μέρος τοῦ κορμοῦ εἶναι τὰ νῶτα; Τί διήκει διὰ τοῦ κέντρου

[1] Age. [2] Of what kind. [3] Gen. plur. fem. of the pres. part. of ᾄδω, to sing. [4] All these adjectives, βαθύφωνοι, ἀνθυψίφωνοι, and the rest, are adjectives of two terminations, the masculine and feminine being alike in form.

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τῶν νώτων; Πῶς *ὀνομάζονται τὰ μέρη ὅπου συνάπτονται οἱ βραχίονες καὶ τὰ σκέλη τῷ κορμῷ;* Ποῦ *ἐγένετο μνεία τῶν ὀνομάτων τῶν διαφόρων μερῶν τῶν ἄνω καὶ τῶν κάτω ἄκρων;* Πρέπει *νὰ ἦναι ἤδη*[1] *γνωστὰ τὰ ὀνόματα ταῦτα τῷ σπουδαστῇ;* Ποῖα *ὄργανα εὑρίσκονται ἐντὸς τοῦ θώρακος;* Καὶ *ποῖα εἶναι ἐντὸς τοῦ ὑπογαστρίου;* Διὰ *ποίων ὀργάνων τελεῖται ἡ πέψις;*

Καλύπτεται *διὰ δέρματος μέρος τι μόνον*[2] *τοῦ σώματος ἢ ὅλον τὸ σῶμα;* Τί *ἀφιδρόνει διαρκῶς διὰ τοῦ δέρματος;* Τί *καλεῖται ἱδρώς;*[3] Παραλλάσσει *τὸ ποσὸν τοῦ ἱδρῶτος;* Εἶναι *ὁ ἱδρὼς περισσότερον κατὰ τὸ θέρος ἢ κατὰ τὸν χειμῶνα;* Ἱδρύνει *τις πλέον, ὅταν γυμνάζηται;* Πότε *κινδυνεύει τις νὰ κρυώσῃ;* Ὑπάρχει *κίνδυνος μὴ*[4] *κρυώσῃ τις, ὅταν παύῃ αἰφνιδίως ὁ ἱδρώς;*

[1] Already. [2] A part only. [3] What is called perspiration? What is the perspiration called would be, *τί καλεῖται ὁ ἱδρῶς;* [4] The negative particle *μή* is here used in the sense of *lest;* is there danger lest one take cold when the perspiration is suddenly checked?

Reading Exercise

Ὁ Λόρδος Νιθσδάλης καὶ ἡ σύζυγός του.	Lord Nithsdale and his Wife.
Ὅτε ὁ βασιλεὺς Ἰάκωβος ἀπέτυχεν εἰς τὴν ἀπόπειράν του, ν' ἀναβῇ ἐπὶ τοῦ θρόνου τῆς Ἀγγλίας, ὅλοι οἱ ἄρχοντες οἵτινες εἶχον ἐναγκαλισθῆ τὴν μερίδα του κατεδικάσθησαν εἰς θάνατον, καὶ ἐξετελέσθη ἡ καταδίκη αὐτῶν τὴν 16ην Μαρτίου,	When King James failed in his attempt to ascend the throne of England, all the nobles who had embraced his side were condemned to death, and the sentence was carried out March 16, 1716. Lord Nithsdale, being of the

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1716. Ὁ λόρδος Νιθσδάλης, ὢν τῆς αὐτῆς μερίδος ἔμελλε νὰ ὑποστῇ τὴν αὐτὴν τύχην, ἀλλ' εὐφυὴς στοργὴ τῆς συζύγου του τὸν ἔσωσεν. Εἶχον ἐπιτρέψει εἰς τὰς γυναῖκας νὰ βλέπωσι τοὺς συζύγους των τὴν παραμονὴν τοῦ θανάτου των, διὰ νὰ τοῖς δώσωσι τὸν τελευταῖον ἀσπασμόν των. Ἡ κυρία Νιθσδάλη, στηριζομένη ἐπὶ δύο γυναικῶν θαλαμηπόλων της, καὶ δῆθεν ὡς γυνὴ ἀπηλπισμένη εἰσῆλθεν εἰς τὸν Πύργον. Ἀφοῦ ὑπῆγεν εἰς τὴν φυλακὴν ὑπεχρέωσε τὸν σύζυγόν της ὅστις ἦτο τοῦ ἀναστήματος αὐτῆς ν' ἀλλάξῃ τὰ ἐνδύματά του, καὶ νὰ ἐξέλθῃ κατὰ τὸν ἴδιον τρόπον μὲ τὸν ὁποῖον αὐτὴ εἶχεν εἰσέλθει, ἐπρόσθεσε δὲ ὅτι ἡ ἅμαξά της ἤθελε τὸν φέρει εἰς τὰς ὄχθας τοῦ Ταμέσεως, ὅπου ἤθελεν εὕρει λέμβον, ἥτις ἤθελε τὸν ἀνάγει ἐπὶ πλοίου ἑτοίμου ν' ἀναχωρήσῃ διὰ τὴν Γαλλίαν. Τὸ στρατήγημα ἐξετελέσθη ἐπιτυχῶς· ὁ λόρδος Νιθσ- same party, was to have undergone the same fate, but the ingenious love of his wife saved him. They had granted permission to the women to see their husbands on the eve of their death in order to bid them a last farewell.

Lady Nithsdale, supported by two of her maids and like a woman who had lost hope, went into the Tower. After she had entered the prison she constrained her husband, who was of her height, to change his clothes and to go out in the same manner with which she had come in, and added that her carriage would take him to the bank of the Thames, where he would find a boat which would put him on a ship ready to depart for France. The stratagem was executed successfully; Lord Nithsdale made his escape (became invisible), arriving at three

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δάλης ἐγένετο ἄφαντος, φθὰς τὴν τρίτην ὥραν τῆς πρωΐας εἰς τὸ Καλαί. Ἱατῶν εἰς τὴν γῆν, ἐπήδησε κραυγάζων· Δόξα τῷ Θεῷ· ἰδοὺ ἐσώθην! Αὐτὴ ἡ παραφορὰ τὸν ἀπεκάλυψεν, ἀλλὰ δὲν ἦτο πλέον εἰς τὰς χεῖρας τῶν ἐχθρῶν του. Τὴν ἐπαύριον τὸ πρωὶ ἔπεμψαν ἀπεσταλμένον τινα ἵνα φέρῃ τὸν δεσμώτην εἰς τὸ μέρος τῆς καταδίκης· ὁ ἀπεσταλμένος ἐξεπλάγη μεγάλως ὅτε εὗρε γυναῖκα ἀντὶ ἀνδρός.

Ἡ εἴδησις διεδόθη εὐθύς, ὁ δὲ ἐπιστάτης τοῦ πύργου συμβουλευθεὶς τὴν αὐλὴν τί ἔπρεπε νὰ κάμῃ περὶ τῆς κυρίας Ν θσδάλη, ἔλαβε διαταγὴν νὰ τὴν ἐλευθερώσῃ, καὶ αὕτη ὑπῆγε πρὸς συνάντησιν τοῦ ἀγαπητοῦ της συζύγου.

o'clock in the morning at Calais. Stepping upon the land, he leaped, crying: "Praise be to God; behold, I am saved!" This transport betrayed him, but he was no more in the hands of his enemies.

The following morning they sent a messenger to bring the prisoner to the place of execution; the messenger was greatly astonished when he found a woman instead of a man.

The news quickly spread abroad, and the Governor of the Tower sought advice of the court what should be done with Lady Nithsdale; he received an order to set her free, and she went off to meet her beloved husband.

Ὁ δανειζόμενος.

Ἰατρός τις ἐκάθητο ἐν καφενείῳ τινὶ τοῦ Λονδίνου· ξένος τις καὶ ἄγνωστος τὸν ἐπλησίασε καὶ τὸν παρεκάλεσε νὰ τῷ δανείσῃ πέντε

The Borrower.

A physician was sitting in a coffee-house in London; a guest, unknown to him, approached him and asked him to lend him

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σελίνια. "Πῶς, κύριε, διενοήθητε τοῦτο;" εἶπεν ὁ ἰατρός. "Διόλου δὲν σᾶς γνωρίζω, ἀπεκρίθη ὁ ξένος, καὶ δι' αὐτὸ ζητῶ δάνειον παρ' ὑμῶν ἐπειδὴ πάντες ὅσοι μὲ γνωρίζουσι δὲν θέλουσι νὰ μοὶ δανείσωσιν."

five shillings. "How, sir, did you think that out?" said the physician. "I don't know you at all," replied the guest, "and for that reason I ask a loan from you, since all who know me will not lend to me."

VERBS

ἀπέτυχε, aor. ind. ἀποτυγχάνω, to fail.
ἀναβῇ, aor. subj. ἀναβαίνω, to ascend.
εἶχον ἐναγκαλισθῇ, plup. ind. ἐναγκαλίζομαι, to embrace.
κατεδικάσθησαν, aor. ind. pass. καταδικάζω, to condemn.
ἐξετελέσθη, aor. ind. pass. ἐκτελῶ(έω), to fulfil.
ὤν, pres. part. εἶμαι, to be.
ἔμελλε, imp. ind. μέλλω, to be about (denoting a future action).
ὑποστῇ, aor. subj. ὑφίσταμαι, to undergo.
ἔσωσε, aor. ind. σώζω, to save.
εἶχον ἐπιτρέψει, plup. ind. ἐπιτρέπω, to allow.
βλέπωσι, pres. subj. βλέπω, to see.
δώσωσι, aor. subj. δίδω, to give.
στηριζομένη, pres. part. pass. στηρίζω, to support.
ἀπηλπισμένη, perf. part. ἀπελπίζομαι, to lose hope.
εἰσῆλθε, aor. ind. εἰσέρχομαι, to enter.
ὑπῆγε, aor. ind. πηγαίνω or ὑπάγω, to go.
ὑπεχρέωσε, aor. ind. ὑποχρεόνω(ῶ-όω), to force.
ἀλλάξῃ, aor. subj. ἀλλάζω, to exchange.
ἐξέλθῃ, aor. subj. ἐξέρχομαι, to come out, go out.
ἐπρόσθεσε, aor. ind. προσθέτω, to add.

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ἤθελε φέρει, aor. condit. φέρω, to carry.
ἤθελεν εὕρει, aor. condit. εὑρίσκω, to find.
ἤθελεν ἀνάγει, aor. condit. ἀνάγω, to bring, carry.
ἀναχωρήσῃ, aor. subj. ἀναχωρῶ(έω), to depart.
ἐξετελέσθη, aor. ind. pass. ἐκτελῶ(έω), to accomplish.
ἐγένετο, 2d aor. ind. γίνομαι, to become.
φθάς, aor. part. φθάνω, to arrive, reach.
πατῶν, pres. part. πατῶ(έω), to tread upon.
ἐπήδησε, aor. ind. πηδῶ(άω), to spring, jump.
κραυγάζων, pres. part. κραυγάζω, to cry out.
ἐσώθην, aor. ind. pass. σώζω, to save.
ἀπεκάλυψε, aor. ind. ἀποκαλύπτω, to reveal, discover.
ἔπεμψαν, aor. ind. πέμπω, to send.
ἀπεσταλμένον, perf. part. pass. ἀποστέλλω, to send off.
ἐξεπλάγη, aor. ind. mid. ἐκπλήττω, to astound, surprise.
εὗρε, aor. ind. εὑρίσκω, to find.
διεδόθη, aor. ind. pass. διαδίδω, to spread about, publish.
ἔπρεπε, imp. ind. πρέπει, it is necessary.
κάμῃ, aor. subj. κάμνω, to do.
ἔλαβε, aor. ind. λαμβάνω, to receive.
ἐλευθερώσῃ, aor. subj. ἐλευθερόνω(ῶ-όω), to set free.
δανειζόμενος, pres. part. δανείζομαι, to borrow.
ἐκάθητο, imp. ind. κάθημαι, to sit.
ἐπλησίασε, aor. ind. πλησιάζω, to approach.
παρεκάλεσε, aor. ind. παρακαλῶ(έω), to beg.
δανείσῃ, aor. subj. δανείζω, to lend.
διενοήθητε, aor. ind. διανοοῦμαι(έομαι), to think, devise.
εἶπει, aor. ind. λέγω, to say.
ἀπεκρίθη, aor. ind. ἀποκρίνομαι, to reply.
γνωρίζουσι, pres. ind. γνωρίζω, to know.
θέλουσι, pres. ind. θέλω, to wish.
δανείσωσι, aor. subj. δανείζω, to lend.

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Grammar

Comparison of Adjectives

The comparative (*τὸ συγκριτικόν*) and the superlative (*τὸ ὑπερθετικόν*) are formed by the terminations *τερος*, *τέρα*, *τερον*, and *τατος*, *τάτη*, *τατον* respectively. These terminations are added to the positive neuter form of the adjective as follows:

1. Those in *ος*, *α* or *η*, *ον*, drop the final *ν* of the neuter, thus:

μικρός, *-ά*, *-όν*, small, *μικρότερος*, *μικρότατος*.

When the final vowel of the stem is short by nature or by position, *i.e.*, not followed by two consonants or a double consonant (*ζ*, *ξ*, *ψ*), the *ο* is lengthened to *ω*, thus:

πλούσιος, *-η*, *-ον*, rich, *πλουσιώτερος*, *πλουσιώτατος*.
εὔκολος, *-η*, *-ον*, easy, *εὐκολώτερος*, *εὐκολώτατος*.

2. The contracted form in *οῦς*, *οῦν*, changes the final *ν* to *σ*, thus:

ἁπλοῦς, *-οῦν*, simple, *ἁπλούστερος*, *ἁπλούστατος*.

3. In words ending in *υς*, *ης*, or *ας*, the terminations are added to the unchanged neuter form, thus:

γλυκύς, *γλυκύ*, sweet, *γλυκύτερος*, *γλυκύτατος*.
ἀληθής, *ἀληθές*, true, *ἀληθέστερος*, *ἀληθέστατος*.
μέλας, *μέλαν*, black, *μελάντερος*, *μελάντατος*.

4. Adjectives in *ειις* add the termination to the neuter form after changing the final *ν* to *σ*, thus:

χαρίεις, *χαρίεν*, graceful, *χαριέστερος*, *χαριέστατος*.

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5. Those in *ων* interpose *εσ* between the termination of the neuter and the comparative or superlative ending, thus:

εὐδαίμων, εὔδαιμον, happy, *εὐδαιμονέστερος, εὐδαιμονέστατος.*

The comparative may also be formed by prefixing *μᾶλλον, πλέον*, or *περισσότερον*, more, and the superlative by prefixing *τὰ μάλιστα*, most, to the positive, thus:

ἄσχημος, ugly, *ἀσχημότερος* or *μᾶλλον ἄσχημος, ἀσχημότατος* or *τὰ μάλιστα ἄσχημος.*

πεπαιδευμένος, cultivated, *μᾶλλον πεπαιδευμένος, τὰ μάλιστα πεπαιδευμένος.*

This form is always used in the comparison of participles employed in the sense of adjectives, and usually also in that of adjectives of one termination and of those of two terminations in *υς, ις, ωρ*, and *ην* (see 5, p. 218).

The superlative is sometimes formed, especially in the vernacular, by prefixing the article to the comparative, thus:

ὡραῖος, beautiful, *ὡραιότερος, ὡραιότατος* or *ὁ ὡραιότερος.*

ἄσχημος, ugly, *ἀσχημότερος, ἀσχημότατος* or *ὁ ἀσχημότερος.*

The comparison of the following is *irregular:*

ἀγαθός[1], good,	*ἀμείνων*	*ἄριστος*
	βελτίων	*βέλτιστος*
	κρείσσων—κρείττων	*κράτιστος*

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αἰσχρός, shameful,	αἰσχρότερος	αἰσχρότατος
	αἰσχίων	αἴσχιστος
ἅρπαξ, rapacious,	ἁρπαγίστερος	ἁρπαγίστατος
ἄσμενος, joyful,	ἀσμενέστερος	ἀσμενέστατος
βλάξ, stupid,	βλακίστερος	βλακίστατος
κακός, bad,	χείρων—κακίων[1]	κάκιστος
	χειρότερος	χείριστος
καλός, good,	καλλίτερος	κάλλιστος
	καλλήτερος—καλλίων[1]	
λάλος, loquacious,	λαλίστερος	λαλίστατος
μακρός, far,	μακρότερος	μακρότατος
	μάσσων[1]	μήκιστος
μέγας, great,	μεγαλείτερος	μέγιστος
	μεγαλήτερος—μείζων	
μέλας, black,	μελανώτερος	μελανώτατος[2]
μικρός, small,	μικρότερος	μικρότατος
	μείων	
ὀλίγος, little,	ὀλιγώτερος	ὀλίγιστος
	ἐλάσσων	ἐλάχιστος
	ἧσσων—ἥττων	ἥκιστος
πολύς, much,	πλείων—πλειότερος	πλεῖστος
	περισσότερος	
στενός, narrow,	στενότερος	στενότατος
ταχύς, swift,	ταχύτερος	ταχύτατος
	ταχίων	τάχιστος
	θάσσων[1]	
ὑψηλός, high,	ὑψηλότερος	ὑψηλότατος
		ὕψιστος
φίλος, dear,	φίλτερος	φίλτατος

[1] These are archaic forms, seldom seen except in poetry. [2] Very commonly used instead of the regular comparison on p. 227.

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The following are the comparative and superlative forms derived from certain *adverbs* and *prepositions:*

ἄνω, above,	ἀνώτερος, higher,	ἀνώτατος, highest
ἀπό, from,	ἀπώτερος, farther,	ἀπώτατος, farthest
ἐγγύς, near,	ἐγγύτερος, nearer, ἐγγίων	ἐγγύτατος, nearest ἔγγιστος, very near
ἔξω, out,	ἐξώτερος, outer,	ἐξώτατος, outermost
ἔσω, within,	ἐσώτερος, inner,	ἐσώτατος, innermost
ἔνδον, within,	ἐνδότερος, inner,	ἐνδότατος, innermost
ἐκ, out,		ἔσχατος, last, extreme
κάτω, below,	κατώτερος, lower,	κατώτατος, lowermost
πέραν, beyond,	περαίτερος, further	
πλησίον, near,	πλησιέστερος, nearer, πλησιαίτερος	πλησιέστατος, nearest
πρό, before,	πρότερος, former,	πρῶτος, first πρώτιστος, very first
ὑπέρ, above,	ὑπέρτερος, superior,	ὑπέρτατος, supreme ὕπατος
ὕστερον, after,	ὕστερος, posterior,	ὕστατος, last, final

The *lower degrees of comparison* are expressed by ὀλιγώτερον, ἔλασσον, or ἧττον, less, and ὀλίγιστα, ἐλάχιστα, or ἥκιστα, least, with the positive form of the adjective. The superlative is also used to denote a quality in a high degree (very) without any idea of comparison.

Than, after a comparative, is expressed by ἤ or (in the vernacular) παρά with the nominative, by ἀπό with the accusative (in the vernacular), or simply by the genitive. The superlative is followed by the genitive.

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LESSON TWENTY-THIRD

ΜΑΘΗΜΑ ΕΙΚΟΣΤΟΝ ΤΡΙΤΟΝ

Ἱματισμός

Clothing

Οἱ ἄγριοι οἱ κατοικοῦντες τόπους θερμοὺς φέρουσιν
Savages inhabiting warm countries wear
ἐλαφρὸν ἢ οὐδένα ἱματισμὸν πλὴν ράκους περὶ
slight or no clothing except a breech-clout round
τὴν ὀσφύν, ἀλλὰ οἱ πεπολιτισμένοι φέρουσιν ἐνδύματα
the loins, but civilized people wear clothing
διὰ νὰ προφυλάττωνται ἀπὸ τοῦ ψύχους.
in order to protect themselves from the cold.
Ὁ ἱματισμὸς τοῦ ἀνδρὸς εἶναι πολὺ ἁφελέστερος ἢ
The clothing of man is much plainer than
ὁ τῆς γυναικός, ἀμφότεροι δὲ παραλλάσσουσιν ἀναλό-
that of woman, but both change accord-
γως τοῦ ἐπικρατοῦντος συρμοῦ. Ὁ ἀνὴρ φέρει κατά-
ing to the prevailing fashion. Man wears next
σαρκα ὑποκάμισον, ἐσώβρακον καὶ κάλτσας· ταῦτα
his skin undershirt, drawers, and stockings; these
ὀνομάζονται ὁμοῦ ἀσπρόρρουχα. Κατασκευάζονται
are called collectively underclothes. They are made
ἐκ μαλλίου, βάμβακος, λινοῦ, ἢ μετάξης. Μετάξινα
of wool, cotton, linen, or silk. Silk

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ἐνδύματα εἶναι τὰ ὡραιότατα καὶ τὰ δαπανηρότατα.
clothes are the handsomest and the most expensive.
Τὸ ὑποκάμισον κατασκευάζεται ἐκ βάμβακος ἢ καμπρίου,
The shirt is made of cotton or cambric,
μὲ στῆθος, περιτραχήλιον καὶ περιχειρίδας ἐκ τριπλοῦ
with bosom, collar, and cuffs of three-ply
ἢ τετραπλοῦ λινοῦ. Τὸ περιτραχήλιον (ἢ ὁ κολάρος)
or four-ply linen. The collar (or the collar)
καὶ αἱ περιχειρίδες (ἢ τὰ μανικέτια) εἶναι συνήθως οὕτω
and the cuffs (or the cuffs) are usually so
κατεσκευασμένα ὥστε νὰ δύνηταί τις νὰ τὰ κομβώνῃ
made that one is able to button them
εἰς τὸ ὑποκάμισον, ἀλλὰ ἐνίοτε ὅλα ἀποτελοῦσιν ἓν
to the shirt, but sometimes all constitute one
τεμάχιον. Ὅταν τὸ ὑποκάμισον καὶ τὰ ἀσπρόρρουχα
piece. When the shirt and the underclothes
λερώσωσι, τὰ ἀλλάσσει τις καὶ βάλλει καθαρά. Ἡ
are soiled, one changes them and puts on clean. The
πλύντρια πλύνει τὰ ἀκάθαρτα ἀσπρόρρουχα· πλύνει
laundress washes the soiled underclothes; she
ἐπίσης καὶ τὰ ὑποκάμισα, κολλαρίζει αὐτὰ καὶ τὰ
washes also the shirts, starches them, and irons
σιδηρόνει.
them.

Ἡ ἐνδυμασία τοῦ ἀνδρὸς εἶναι περισκελὶς (ἢ παν-
The outer clothing of man is trousers (or pan-
ταλόνι), χιτωνίσκος (ἢ γελέκο) καὶ ἔνδυμα (ἢ σακκάκι).
taloons), waistcoat (or vest), and coat (or sack-coat).
Ὅταν ἐξέρχηταί τις φέρει κάλυμμα ἢ πῖλον, καί
When one goes out one wears a cap or hat, and
κατὰ τὸν χειμῶνα, ἐπανωφόριον· κατὰ τὸ θέρος, ὅταν
in winter an overcoat; in summer, when

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κάμνῃ ζέστην, φέρει ψιάθινον πῖλον. Τὰ *σανδάλια*
it is hot, one wears a straw hat. The shoes
εἶναι κατεσκευασμένα ἐκ δέρματος. Ὅταν *τὰ πέλματα*
are made of leather. When the soles
τῶν σανδαλίων εἶναι τετριμμένα, τὰ φέρομεν ἢ τὰ
of the shoes are worn we take them or
στέλλομεν εἰς τὸν ὑποδηματοποιόν, ὅστις κάμνει νέα
carry them to the shoemaker, who makes new
πέλματα καὶ πτέρνας. Κατὰ *τὸν ὑγρὸν ἢ βροχερὸν*
soles and heels. In wet or rainy
καιρὸν πολλάκις φοροῦμεν ἐλαστικά. Εἰς *τὴν οἰκίαν*
weather often we wear rubbers. In the house
φορεῖ τις ἐνίοτε παντούφλας. Ὅταν *χορεύῃ τις,*
one wears sometimes slippers. When one dances one
φορεῖ ὑποδήματα τοῦ χοροῦ, τοῦτ' ἔστι κοντὰ
wears pumps (shoes of the dance), that is, low
σανδάλια μὲ λεπτὰ πέλματα.
shoes with thin soles.

(The names of garments in parentheses are those commonly employed in the vernacular.)

Conversation Exercise

Φέρουσιν οἱ ἄγριοι πολὺν ἱματισμόν; Ποῖοι *ἄγριοι δὲν φέρουσιν οὐδένα ἱματισμὸν πλὴν ράκους*[1] *περὶ τὴν ὀσφύν;* Διατί *φέρει τις ἐνδύματα;* Διατί *φέρουσιν οἱ πεπολιτισμένοι ἐνδύματα;* Φέρουσιν *οἱ ἄγριοι οἱ κατοικοῦντες τόπους ψυχροὺς*[2] *ἱματισμὸν διὰ νὰ προφυλάττωνται ἀπὸ τῆς δριμύτητος*[3] *τοῦ καιροῦ;*[4] Διατί *δὲν*

[1] A rag or clout. [2] Ψυχρός (adj.). ψῦχος (subs.), cold. [3] Severity. [4] Of the weather.

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φέρουσιν οἱ ἄγριοι οἱ κατοικοῦντες τόπους θερμοὺς ἱματισμὸν πλὴν ράκους περὶ τὴν ὀσφύν; διότι δὲν ἔχουσιν ἀνάγκην νὰ προφυλάττωνται ἀπὸ τοῦ ψύχους.[1] Εἶναι τὰ ἐνδύματα τοῦ ἀνδρὸς ἀφελέστερα ἢ τὰ τῆς γυναικός; Παραλλάσσει ὁ ἱματισμὸς τοῦ ἀνδρὸς ἀναλόγως τοῦ ἐπικρατοῦντος συρμοῦ; Παραλλάσσουσιν ἐπίσης καὶ τὰ ἐνδύματα τῆς γυναικὸς ἀναλόγως τοῦ ἐπικρατοῦντος συρμοῦ; Ποῖα εἶναι τὰ ἐνδύματα τοῦ ἀνδρὸς τὰ ὁποῖα ὁμοῦ ὀνομάζονται ἀσπρόρρουχα;[2] Ἐκ τίνος κατασκευάζεται τὸ ὑποκάμισον, τὸ ἐσώβρακον καὶ αἱ περικνημίδες[3] τοῦ ἀνδρός; Κατασκευάζονται ἐκ τῆς αὐτῆς ὕλης[4] τὰ ἀσπρόρρουχα τῆς γυναικός; Ποῖα ἐνδύματα εἶναι τὰ ὡραιότατα; Δὲν εἶναι αὐτὰ τὰ ἐνδύματα τὰ δαπανηρότατα; Εἶναι τὰ μάλλινα ἀσπρόρρουχα ὑγιεινότερα[5] ἢ τὰ βαμβακερά, τὰ λινᾶ καὶ τὰ μετάξινα ἀσπρόρρουχα; Ἐκ τίνος κατασκευάζεται τὸ στῆθος τοῦ ὑποκαμίσου, τὸ περιτραχήλιον καὶ αἱ περιχειρίδες; Εἶναι οὕτω κατεσκευασμένα τὸ περιτραχήλιον καὶ αἱ περιχειρίδες ὥστε νὰ δύνηταί τις νὰ τὰ κομβώνῃ εἰς τὸ ὑποκάμισον; Δὲν ἀποτελοῦσιν ἐνίοτε τὸ ὑποκάμισον, τὸ περιτραχήλιον καὶ αἱ περιχειρίδες ἓν τεμάχιον; Τί κάμνει τις, ὅταν τὰ ἀσπρόρρουχα λερώσωσιν; Τί πλύνει ἡ πλύντρια; πλύνει τὰ ἀσπρόρρουχα. Δὲν πλύνει ἐπίσης καὶ τὰ ὑποκάμισα; Τί ἄλλο κάμνει ἡ πλύντρια τὰ ὑποκάμισα;[6]

Τίνα εἶναι τὰ μέρη τῆς ἐνδυμασίας τοῦ ἀνδρός; Πῶς ὀνομάζονται ἡ περισκελίς, ὁ χιτωνίσκος καὶ τὸ ἔνδυμα εἰς τὴν κοινήν;[7] Τί φέρει τις, ὅταν ἐξέρχηται; Τί ἄλλο φέρει τις κατὰ τὸν χειμῶνα; Φέρει τις ἐπανωφόριον κατὰ τὸ θέρος; ὄχι συνήθως, μόνον ὅταν κάμνῃ ψῦχος.

[1] Ψυχρός (adj.), ψῦχος (subs.), cold. [2] Literally "white garments." [3] Stockings or socks. [4] Stuff. [5] More healthy. [6] What else does the laundress do *with* the shirts. [7] In the vernacular.

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Ἐκ τίνος εἶναι κατεσκευασμένα τὰ σανδάλια; Ὅταν τὰ σανδάλια ᾖναι τετριμμένα, κάμνει ὁ ὑποδηματοποιὸς νέα πέλματα καὶ πτέρνας; Τί φορεῖτε παρεκτὸς[1] τῶν σανδαλίων κατὰ τὸν ὑγρὸν ἢ βροχερὸν καιρόν; Φορεῖτε ἐλαστικὰ ὅταν βρέχῃ; Φέρετε ἐπίσης καὶ ἀλεξιβρόχιον;[2] Τίνος εἴδους σανδάλια φορεῖ τις, ὅταν χορεύῃ; Τίνα εἶναι τὰ σανδάλια τοῦ χοροῦ;

[1] In addition to. [2] Umbrella.

Reading Exercise

Ἀλέξανδρος ὁ μέγας καὶ ὁ ἀφρικανὸς ἀρχηγός.

Ὁ μέγας Ἀλέξανδρος κατὰ τὴν ἐκδρομήν του εἰς Ἀφρικὴν εὗρεν εἰς ἄγνωστον γωνίαν γῆς ἀφανῆ λαόν, ζῶντα ἥσυχον εἰς τὰς ταπεινάς του καλύβας. Τὸν ὡδήγησαν εἰς τὸν ἀρχηγόν, ὅστις τὸν προσεκάλεσεν εἰς τὴν τράπεζάν του καὶ τῷ προσέφερε τεμάχια χρυσίου, παριστῶντα φοίνικας, ἄλλους καρποὺς καὶ ἄρτους. Ὁ Μακεδὼν μονάρχης, θεωρῶν τὰ πλαστὰ ταῦτα φαγητά, ἀνέκραξε· Μήπως τρώγετε ἐνταῦθα χρυσίον;

Οὐχί, ἀπεκρίθη ὁ ἄγριος· ἀλλ' ἐστοχάσθην, ὅτι ἐὰν

Alexander the Great and the African Chief.

Alexander the Great, during his sally into Africa, found in an unknown corner of earth an obscure people living quietly in its humble cabins. They conducted him to the chief, who invited him to his table and offered him pieces of gold representing dates and other, and loaves of bread. The Macedonian monarch, seeing this imitation food, cried: "You do not eat gold here, do you?"

"No," replied the savage, "but I thought that

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δὲν ἐστερεῖσθε ἀξιολόγου τροφῆς εἰς τὴν πατρίδα σας δὲν ἠθέλετε ζητήσει τοιαύτην ἐδῶ. Τί λοιπὸν ζητεῖτε παρ' ἡμῶν;

Βεβαίως οὐχὶ τὸν χρυσόν σας, ἀλλὰ νὰ γνωρίσωμεν τὰ ἤθη καὶ ἔθιμα ὑμῶν.

Λοιπὸν περιμείνατε ὀλίγον καὶ θέλετε τὰ γνωρίσει.

Ἐνῷ ὁ Ἀφρικανὸς ἀρχηγὸς ἔλεγε τοὺς λόγους τούτους, δύο ἄνθρωποι προσελθόντες τὸν παρεκάλεσαν νὰ τοὺς δικάσῃ περὶ μιᾶς διαφορᾶς ἐγερθείσης μεταξύ των. Ὁ εἷς εἶπεν: Ὁ γείτων μου οὗτος μοὶ ἐπώλησεν ἀγρὸν ἐντὸς τοῦ ὁποίου εὑρέθη θησαυρός. Θέλω νὰ τῷ τὸν ἀποδώσω ὡς ἀνήκοντα εἰς αὐτόν, διότι ἠγόρασα μόνον τὸν ἀγρόν, ἀλλ' αὐτὸς τὸν ἀποποιεῖται.

Ὁ ἕτερος ἀπεκρίθη. Ἡ ἀποποίησίς μου εἶναι τοσοῦτον εὐσυνείδητος, ὅσον καὶ ἡ γενομένη εἰς ἐμὲ προσφορά. Παρεχώρησα τὴν ἰδιοκτησίαν μου μεθ' ὅλων τῶν ἐν αὐτῇ περιεχομένων,

if you were not deprived of remarkable food in your own country you would not seek such here. What do you seek of us?"

"Certainly not your gold, but to know your manners and customs."

"Then wait a little and you will know them."

While the African chief was saying these words, two men, coming to him, asked him to decide concerning a difference that had arisen between them. One said: "This neighbor of mine sold me a field in which a treasure was found. I wish to return it to him as belonging to him, for I bought only the field, but he refuses it."

The other replied: "My refusal is as conscientious as the offer which was made to me. I gave over my property with all there was in it, consequently I have no right to the treas-

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ἑπομένως οὐδὲν δικαίωμα ἔχω ἐπὶ τοῦ θησαυροῦ, ὅστις περιλαμβάνεται εἰς τὴν πώλησιν.

ure which is included in the sale."

Ὁ δικαστὴς ἐπανέλαβε τοὺς λόγους τῶν δύο διαδίκων, διὰ νὰ βεβαιωθῇ ὁ ἴδιος ὅτι τοὺς ἐννόησε καλῶς. Ἔπειτα σκεφθεὶς ὀλίγον, εἶπεν εἰς τὸν πρῶτον· ἔχεις θυγατέρα; Μάλιστα. Καὶ σύ, ἠρώτησε τὸν ἄλλον, ἔχεις υἱόν; Μάλιστα. Τὰ τέκνα γνωρίζονται μεταξύ των, ἀγαπῶνται ἀμοιβαίως; Ὦ πολύ, ἀνέκραξαν ταὐτοχρόνως.

The judge repeated the words of the two contestants in order to assure himself that he understood them well. Then, reflecting a little, he said to the first: "Hast thou a daughter?" "Yes." "And thou," he asked the other, "hast thou a son?" "Yes." "The children are acquainted with each other; they love each other?" "Oh, much," they exclaimed simultaneously.

Τότε, φίλοι μου, πρέπει νὰ τὰ ὑπανδρεύσητε καὶ νὰ τοῖς δώσητε τὸν θησαυρόν.

"Then, my friends, you must marry them and give them the treasure."

Ὁ Ἀλέξανδρος ἵστατο ἐκπεπληγμένος ἐκ τῆς κρίσεως ταύτης. Μήπως τὴν εὑρίσκετε ἄδικον; εἶπεν ὁ Ἀφρικανὸς ἀρχηγός. Οὐχί, βεβαίως, ἀλλ' ὑπάρχει κάτι παράδοξον εἰς τὸ πρᾶγμα.

Alexander stood astonished at this decision. "You did not find it unjust?" said the African chief. "No, certainly not, but there is something strange in the matter."

Αἴ! καὶ πῶς ἡ ὑπόθεσις αὕτη ἤθελε τελειώσει εἰς τὸ βασίλειόν σας; Νὰ σὲ

"Indeed! and how would this question be decided in your kingdom?"

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εἴπω τὴν ἀλήθειαν, ὁ θησαυρὸς ἤθελεν ἀφαιρεθῇ ἀπὸ τοὺς διαδίκους καὶ δοθῇ εἰς τὴν κυβέρνησιν ὡς ἰδιοκτησία της. Εἰς τὴν κυβέρνησιν; ἀλλ' ἡ γῆ σας φωτίζεται ὑπὸ τοῦ ἡλίου; Ἀναμφιβόλως. Βρέχει ὁ οὐρανός; Βεβαίως. Παράδοξον! κατοικεῖται ὑπὸ ἡμέρων καὶ ἀγρίων ζῴων; Ὑπὸ ζῴων παντὸς εἴδους.

"To tell you the truth, the treasure would be taken away from the contestants and given to the government as its property." "To the government? But your land is lighted by the sun?" "Undoubtedly." "It rains?" "Certainly." "Strange! It is inhabited by domestic and wild animals?" "By animals of every kind."

Τότε λοιπὸν πρὸς χάριν τῶν ἀθώων τούτων ζῴων ὁ Θεὸς ἀνατέλλει τὸν ἥλιόν του καὶ ποτίζει τὴν γῆν του διὰ τῆς βροχῆς· διότι, σεῖς, τῇ ἀληθείᾳ, δὲν εἶσθε ἄξιοι τοιαύτης εὐεργεσίας.

"Then for the sake of these innocent animals God causes his sun to rise and waters his earth with the rain; for you, in truth, are not worthy of such beneficence."

Verbs

ζῶντα, pres. part. ζῶ(άω), to live.
ὡδήγησαν, aor. ind. ὁδηγῶ(έω), to conduct, guide.
προσεκάλεσε, aor. ind. προσκαλῶ(έω), to invite.
προσέφερε, aor. ind. προσφέρω, to offer, bring in.
παριστῶντα, pres. part. παριστῶ (παριστάνω, παρίστημι), to represent.
θεωρῶν, pres. part. θεωρῶ(έω), to observe, contemplate.
ἀνέκραξε, aor. ind. ἀνακράζω, to exclaim.
τρώγετε, pres. ind. τρώγω, to eat.

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ἀπεκρίθη, aor. ind. ἀποκρίνομαι, to reply.
ἐστοχάσθην, aor. ind. στοχάζομαι, to believe, think.
ἐστερεῖσθε, imp. ind. στεροῦμαι(έομαι), to be deprived of.
ἠθέλετε ζητήσει, aor. condit. ζητῶ(έω), to seek.
γνωρίσωμεν, aor. subj. γνωρίζω, to know.
περιμείνατε, aor. imperat. περιμένω, to wait for, expect.
θέλετε γνωρίσει, aor. fut. γνωρίζω, to know.
ἔλεγε, imp. ind. λέγω, to say.
προσελθόντες, aor. part. προσέρχομαι, to come to.
παρεκάλεσαν, aor. ind. παρακαλῶ(έω), to ask, beg.
δικάσῃ, aor. subj. δικάζω, to judge, decide.
ἐγερθείσης, aor. part. pass. ἐγείρω, to raise up.
ἐπώλεσε, aor. ind. πωλῶ(έω), to sell.
εὑρέθη, aor. ind. pass. εὑρίσκω, to find.
ἀποδώσω, aor. subj. ἀποδίδω, to return, give back.
ἀνήκοντα, pres. part. ἀνήκω, to belong.
ἠγόρασα, aor. ind. ἀγοράζω, to buy.
ἀποποιεῖται, pres. ind. ἀποποιοῦμαι(έομαι), to refuse.
γενομένη, perf. part. γίνομαι, to be, become.
παρεχώρησα, aor. ind. παραχωρῶ(έω), to yield, grant.
περιλαμβάνεται, pres. ind. pass. περιλαμβάνω, to embrace, comprehend.
ἐπανέλαβε, aor. ind. ἐπαναλαμβάνω, to repeat.
ἀποδείξῃ, aor. subj. ἀποδεικνύω, to demonstrate, prove.
ἐννόησε, aor. ind. ἐννοῶ(έω), to understand.
σκεφθείς, aor. part. σκέπτομαι, to reflect, consider.
ἠρώτησε, aor. ind. ἐρωτῶ(άω), to ask, inquire.
γνωρίζονται, pres. ind. mid. γνωρίζω, to know.
ἀγαπῶνται, pres. ind. mid. ἀγαπῶ(άω), to love.
ὑπανδρεύσητε, aor. subj. ὑπανδρεύω, to marry.
ἵσταο, imp. ind. mid. ἵστημι, to set up; (ἵσταμαι, to stand).

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ἐκπεπληγμένος, perf. part. pass. ἐκπλήττω, to astonish.
ὑπάρχει, pres. ind. ὑπάρχω, to be, exist.
ἤθελε τελειώσει, aor. condit. τελειόνω(ῶ-όω), to end.
ἤθελε ἀφαιρεθῆ, aor. condit. pass. ἀφαιρῶ(έω), to take away, deduct.
ἤθελε δοθῆ, aor. condit. pass. δίδω, to give.
φωτίζεται, pres. ind. pass. φωτίζω, to light.
βρέχει, pres. ind. βρέχω, to wet; impersonally, to rain.
κατοικεῖται, pres. ind. pass. κατοικῶ(έω), to inhabit.
ἀνατέλλει, pres. ind. ἀνατέλλω, to raise.
ποτίζει, pres. ind. ποτίζω, to water, give to drink.

Grammar

ADVERBS—Ἐπιρρήματα

Most adverbs are derived from adjectives, nouns, or other parts of speech, but some are original and independent of other words in their formation.

Those derived from adjectives are formed by changing the termination ων of the genitive plural masculine into ως, thus:

ADJECTIVE	GEN. PLURAL	ADVERB
καλός, good	καλῶν	καλῶς
βέβαιος, certain,	βεβαίων	βεβαίως
ἁπλοῦς, simple,	ἁπλῶν	ἁπλῶς
μέγας, great,	μεγάλων	μεγάλως
βαρύς, heavy.	βαρέων	βαρέως

The *comparison* of adverbs of this class follows that of the corresponding adjectives, the comparative being the neuter *singular* (sometimes *plural*) of the comparative of the adjective, the superlative the neuter *plural* of the superlative form of the adjective, thus:

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καλῶς	κάλλιον, καλλίτερον	κάλλιστα, ἄριστα
βεβαίως	βεβαιότερον	βεβαιότατα
ἁπλῶς	ἁπλούστερον	ἁπλούστατα
μεγάλως	μεῖζον, μεγαλείτερον	μέγιστα
βαρέως	βαρύτερον	βαρύτατα

The comparison is sometimes indicated, as in the case of adjectives, by πλέον, περισσότερον, or μᾶλλον.

Sometimes, especially in the vernacular, one of the case-endings, more often the neuter singular or plural, of the adjective is employed as an adverb, thus: ἀριστερά, or ἀριστερᾷ, to the left; δεξιά, or δεξιᾷ, to the right; δημοσίᾳ, publicly; δυνατά, strongly; ἰδίᾳ, privately; μακράν (ὁδόν, understood), far; μόνον, only; πεζῇ, on foot; πολύ, much.

Adverbs of nationality may end in κά or ιστί, thus: ἑλληνικά or ἑλληνιστί, γαλλικά or γαλλιστί, ἀγγλικά or ἀγγλιστί.

The *numeral adverbs* have been given on p. 146.

Adverbs denoting *rest* in a place have the termination θι or σι—ἄλλοθι, elsewhere; οὐρανόθι, in heaven; θύρασι, by the door; Ἀθήνησι, in Athens; those denoting *motion toward* a place, σε or δε—οἴκαδε, towards home; ἄλλοσε, to another place, elsewhither; those denoting *motion from* a place, θεν—ἄλλοθεν, from another place, elsewhere; οὐρανόθεν, from heaven; ἄνωθεν, from above.

The other adverbs of time, place, manner, etc., have no peculiarities that require explanation here. Those in common use have already been encountered frequently in the preceding exercises.

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LESSON TWENTY-FOURTH

ΜΑΘΗΜΑ ΕΙΚΟΣΤΟΝ ΤΕΤΑΡΤΟΝ

Ἱματισμός (τέλος)

Clothing—(conclusion)

Ἐλησμονήσαμεν νὰ ἀναφέρωμεν ὅτι μὲ τὸ περι-
We forgot to mention that with the col-
τραχήλιον φέρουσι πάντοτε λαιμοδέτην, τὸ σχῆμα καὶ
lar people wear always a cravat, the shape and
τὸ χρῶμα τοῦ ὁποίου παραλλάσσει ἀναλόγως τοῦ
color of which vary according to the
ἐπικρατοῦντος συρμοῦ.
prevailing fashion.

Αἱ γυναῖκες φοροῦσιν, παρεκτὸς ἄλλων ἐνδυμάτων,
Women wear, in addition to other garments,
ἐσωφόριον (μεσοφούστανον) καὶ ἐσθῆτα (φόρεμα). Τὸ
a petticoat and a dress. The
μεσοφούστανον εἶναι κατεσκευασμένον ἐκ μουσελίνης
petticoat is made of muslin
ἢ μετάξης, ἡ δὲ ἐσθὴς ἐξ ὑφασμάτων διαφόρων εἰδῶν·
or silk, the dress of cloths of various kinds:
βατίστης, λινοῦ, ἐριούχου, μετάξης, ἀτλαζίου, βελού-
batiste, linen, woollen cloth, silk, satin, vel-
δου, κτλ. (καὶ τὰ λοιπὰ), καὶ εἶναι ἐστολισμένη μὲ
vet, etc. (et cætera), and it is trimmed with

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ταινίας, γουναρικὸν καὶ διάφορα τείνοντα πρὸς στολισμόν.
ribbons, fur, and various trimmings.
Τὸ μῆκος τῆς φούστης καὶ τὸ μέγεθος τῶν χειρίδων
The length of the skirt and the size of the sleeves
παραλλάσσουσιν ἀπὸ καιροῦ εἰς καιρὸν ἀναλόγως τοῦ
vary from time to time according to the
ἐπικρατοῦντος συρμοῦ. Ὅταν ἡ γυνὴ ἐξέρχηται κατὰ
prevailing fashion. When a woman goes out in
τὸν χειμῶνα, φορεῖ ἐπενδύτην, πολλάκις δὲ σισύ-
the winter, she wears a cloak, often, indeed, a fur
ραν. Ἄλλοτε ἐφόρει τις σάλι, ἀλλὰ τώρα δὲν
cloak. Formerly one wore a shawl, but now they
εἶναι πολὺ ἐν χρήσει. Ὁ πιλίσκος ἔχει διάφορα
are not much in use. The bonnet has various
σχήματα καὶ διάφορα μεγέθη, καὶ εἶναι ἐστολισμένος
shapes and various sizes, and is trimmed
μὲ πτερὰ, φιόγγους καὶ πολυειδῆ κοσμή-
with feathers, bows, and many kinds of orna-
ματα. Γυνὴ βαρυπενθοῦσα φορεῖ μέλανα
ments. A woman in deep mourning wears black
φορέματα.
clothes.

Φέρουσι χειρόκτια, ὅταν εὑρίσκωνται ἔξω διὰ νὰ
People wear gloves when they are out-of-doors, in
κρατῶσι θερμὰς τὰς χεῖράς των, καὶ ὁμοίως κατὰ τὸ
order to keep warm their hands, and also in sum-
θέρος ὡς μέρος τῆς ἐνδυμασίας. Χειρόκτια κατα-
mer as an article of dress. Gloves are
σκευάζονται ἐκ διφθέρας ἢ μαλλίου. Τὰ ἐξ ἐριφίου
made of leather or wool. Kid gloves
δέρματος χειρόκτια φέρει ὁ ἐκλεκτὸς κόσμος,
(the of kid-skin gloves) wears the fashionable world,

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ὅταν κάμνῃ ἐπισκέψεις, εἰς τὸ θέατρον, καὶ εἰς ὅλας τὰς
when it pays visits, in the theatre, and in all the
δημοσίους ἢ ἰδιωτικὰς συναναστροφάς.
public or private entertainments.

Conversation Exercise

Δὲν ἐλησμονήσατε κἄτι τι;[1] *Τί ἐλησμονήσατε νὰ ἀναφέρητε; Τί φέρουσιν οἱ ἄνδρες παρεκτὸς τοῦ περιτραχηλίου; Παραλλάσσει τὸ σχῆμα καὶ τὸ χρῶμα τοῦ λαιμοδέτου ἀναλόγως τοῦ συρμοῦ; Ποῖον εἶναι τὸ χρῶμα τοῦ λαιμοδέτου σας; ὁ λαιμοδέτης μου εἶναι μέλας μὲ ἐρυθρὰς γραμμάς.*[2]

Φοροῦσιν αἱ γυναῖκες μεσόφουσταν[3] *καὶ φόρεμα; Ἐκ τίνος εἶναι κατεσκευασμένη ἡ μεσόφουστα; Κατασκευάζεται τὸ φόρεμα ἐξ ὑφασμάτων διαφόρων εἰδῶν; Ἐξ ὑφασμάτων τίνων εἰδῶν εἶναι κατεσκευασμένον τὸ φόρεμα; Μὲ τί εἶναι ἐστολισμένον; Παραλλάσσει τὸ μῆκος τῆς φούστης; Παραλλάσσει ἐπίσης καὶ τὸ μέγεθος τῶν χειρίδων ἀπὸ καιροῦ εἰς καιρόν; Τί φορεῖ γυνὴ βαρυπενθοῦσα; Τίς φορεῖ μέλανα φορέματα; Τί φέρει ἡ γυνὴ ἐπὶ τῆς κεφαλῆς της; Ἔχει ὁ πιλίσκος διάφορα σχήματα καὶ διάφορα μεγέθη; Πῶς εἶναι ἐστολισμένος ὁ πιλίσκος; Εἶναι ἐστολισμένος μὲ πτερά, φιόγγους καὶ πολυειδῆ κοσμήματα; Τί φέρει γυνὴ ὅταν ἐξέρχηται κατὰ τὸν χειμῶνα; Πότε φοροῦσι*[4] *σισύρας; Ἐφόρουν ἄλλοτε*[5] *σάλια; Δὲν φοροῦσι σάλια τώρα;*

[1] Have you not forgotten something? [2] Black with red stripes. [3] Another form of *μεσοφούστανον*. [4] When do they (women) wear? [5] Another word for *formerly* is *πάλαι*: but as *σάλι* belongs to the vernacular, *ἄλλοτε* (also a word in the vernacular) is employed. A Greek does not use words belonging to the higher style and to the vernacular in the same sentence when it is possible to avoid it.

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Πότε φέρουσιν οἱ ἄνθρωποι χειρόκτια; Φέρουσι χειρόκτια κατὰ τὸ θέρος; Κατὰ τὸ θέρος φέρουσι χειρόκτια διὰ νὰ κρατῶσι θερμὰς τὰς χεῖράς των ἢ μόνον ὡς μέρος τῆς ἐνδυμασίας; Ἐκ τίνος κατασκευάζονται χειρόκτια; Πότε φέρουσιν οἱ ἄνθρωποι τοῦ συρμοῦ[1] τὰ ἐξ ἐριφίου δέρματος χειρόκτια; Φέρουσι χειρόκτια εἰς τὸ θέατρον; Φέρουσι χειρόκτια εἰς ὅλας τὰς δημοσίους καὶ ἰδιωτικὰς συναναστροφάς;

[1] People of fashion.

Reading Exercise

Οἱ ὀλυμπιακοὶ ἀγῶνες.

Ἡ πανήγυρις αὕτη ἤρχισε νὰ λαμβάνῃ πολλὴν ἐπίδοσιν ἀπὸ τῆς δεκάτης τεταρτης ὀλυμπιάδος. Μέχρι τῆς ὀλυμπιάδος ταύτης εἷς καὶ μόνος ἐτελεῖτο ἀγών, τὸ ἁπλοῦν στάδιον, τότε δὲ κατὰ πρῶτον εἰσήχθη καὶ δεύτερος ἀγών, τὸ διπλοῦν στάδιον, ὁ λεγόμενος "δίαυλος," δηλαδὴ δρόμος ἀπὸ τῆς ἀρχῆς μέχρι τοῦ τέλους τοῦ σταδίου καὶ πάλιν πρὸς τὰ ὀπίσω ἀπὸ τοῦ τέλους μέχρι τῆς ἀρχῆς. Ἔπειτα κατὰ τὴν ἀκόλουθον ὀλυμπιάδα, εἰς τὰ ἑπτακόσια εἴκοσι πρὸ Χριστοῦ, προσετέθη καὶ τρίτον εἶδος δρόμου, ὁ "δόλι-

The Olympian Games.

This festival began to attract much notice from the 14th Olympiad. Up to this Olympiad only one game was celebrated, the single course, but then for the first time the second contest was introduced, the double course, the so-called "diaulos," that is to say, a race from the beginning to the end of the stadium and again in the reverse direction from the finish to the starting-point. Then at the following Olympiad, 720 B.C., was added a third kind of race, the "dolichos," name-

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χος," ἤτοι δρόμος ἀπ' ἀρχῆς τοῦ σταδίου μέχρι τέλους καὶ τἀνάπαλιν, ἀλλὰ πολλάκις ἐπαναλαμβανόμενος. Ἀξιοσημείωτον δέ, ὅτι ὁ πολλαπλασιασμὸς αὐτὸς τῶν ἀγωνισμάτων συμπίπτει μὲ τὴν αὔξησιν τῆς φήμης καὶ τῆς ὑπολήψεως τῆς πανηγύρεως.

ly, a race from the beginning of the stadium to the end and the reverse, but many times repeated. It is worthy of note that this multiplication of contests coincides with the increase of fame and of reputation of the festival.

Κατὰ τὴν δεκάτην ὀγδόην ὀλυμπιάδα προσετέθησαν ἡ "πάλη" καὶ "τὸ πένταθλον," τὸ ὁποῖον περιελάμβανε συνάμα τοὺς ἑξῆς πέντε ἀγῶνας· "ἅλμα," ἤτοι πήδημα· "δίσκον," ἤτοι βολὴν διὰ στρογγύλου καὶ ὁμαλοῦ λίθου· "δρόμον," "πάλην," "ἀκόντιον." Ἕτερος νεωτερισμὸς ἐγένετο κατὰ τὴν εἰκοστὴν τρίτην ὀλυμπιάδα, τῷ ἑξακοσιοστῷ ὀγδοηκοστῷ ὀγδόῳ ἔτει πρὸ Χριστοῦ, εἰσαχθείσης τῆς "πυγμῆς" καὶ ἄλλος σπουδαιότερος κατὰ τὴν εἰκοστὴν πέμπτην, τῷ ἑξακοσιοστῷ ὀγδοηκοστῷ ἔτει πρὸ Χριστοῦ, εἰσαχθέντος τοῦ "ἅρματος ἵππων τελείων," δηλαδὴ τοῦ δρόμου δι' ἁμάξης

At the 18th Olympiad were added the "palē" (wrestling) and the "pentathlon," which included in one the following five contests: "halma," that is, jumping; "discos," that is, throwing by means of a round and smooth stone; "dromos" (running), "palē" (wrestling), "akontion" (spear-throwing). Another innovation took place at the 23d Olympiad, 688 B.C., the "pigmē" (boxing) being introduced, and another more important one at the 25th, 680 B.C., the "team of perfect horses" being introduced, that is to say, a race with a chariot drawn by four

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συρομένης ὑπὸ τεσσάρων τελείων ἵππων. Τὸ τελευταῖον τοῦτο ἀγώνισμα συνετέλεσε τὰ μέγιστα εἰς τὸ νὰ διαποικίλλῃ καὶ νὰ λαμπρύνῃ τὸ θέαμα, διότι κατῆλθον ἤδη εἰς τὸν ἀγῶνα οἱ πλουσιώτατοι τῶν Ἑλλήνων, οἱ δυνάμενοι νὰ τρέφωσι μὲν τοὺς ἀρίστους τῶν ἵππων, νὰ μισθῶσι δὲ τοὺς ἐπιτηδειοτάτους ἁρματηλάτας.

perfect horses. This last contest contributed in the greatest degree to the adorning and making resplendent of the spectacle, for the richest of the Greeks descended to the contest, those able to keep the best of horses and to hire the most expert charioteers.

Κατὰ τὴν τριακοστὴν τρίτην ὀλυμπιάδα, τῷ ἑξακοσιοστῷ τεσσαρακοστῷ ὀγδόῳ ἔτει πρὸ Χριστοῦ, προσετέθησαν δύο ἔτι εἴδη ἀγωνισμάτων, "τὸ παγκράτιον" (ἤτοι ἀγὼν πυγμῆς καὶ πάλης συνάμα) καὶ ὁ "ἵππος κέλης," δηλαδὴ ἡ ἁπλῆ ἱπποδρομία. Ἐπὶ μᾶλλον δὲ καὶ μᾶλλον νέα προσετίθεντο ἀγωνίσματα, οἷον δρόμος ὁπλιτῶν ποικίλα παίδων ἀγωνίσματα, καὶ πώλων (ἤτοι νέων ἵππων) δρόμοι.

At the 33d Olympiad, in 648 B.C., two further kinds of contest were added, the "pancration" (namely a contest of boxing and wrestling combined) and the "hippos kelēs" (race-horse), that is to say, single-horse racing. More and more new contests were added, such as the race of soldiers in armor, various contests of boys, and races of colts (that is, of young horses).

VERBS

ἤρχισε, aor. ind. ἀρχίζω, to begin.
λαμβάνῃ, pres. subj. λαμβάνω, to take.
ἐτελεῖτο, imp. ind. pass. τελῶ(έω), to celebrate.

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εἰσήχθη, aor. ind. pass. *εἰσάγω*, to introduce, admit.
προσετέθη, aor. ind. pass. *προσθέτω*, to add.
ἐπαναλαμβανόμενος, pres. part. pass. *ἐπαναλαμβάνω*, to repeat.
συμπίπτει, pres. ind. *συμπίπτω*, to coincide.
περιελάμβανε, imp. ind. *περιλαμβάνω*, to contain.
ἐγένετο, 2d aor. ind. *γίνομαι*, to become.
εἰσαχθείσης, aor. part. pass. fem. *εἰσάγω*, to introduce.
εἰσαχθέντος, aor. part. pass. masc. of the same.
συρομένης, pres. part. pass. *σύρω*, to draw.
συνετέλεσε, aor. ind. *συντελῶ*(*έω*), to contribute, add.
διαποικίλλῃ, pres. subj. *διαποικίλλω*, to adorn, decorate.
λαμπρύνῃ, pres. subj. *λαμπρύνω*, to make resplendent.
κατῆλθον, aor. ind. *κατέρχομαι*, to descend.
τρέφωσι, pres. subj. *τρέφω*, to keep, maintain.
μισθῶσι, pres. subj. *μισθόνω*(*ῶ-όω*), to hire.

Grammar

PRONOUNS—*ἀντωνυμίαι*

The pronouns are divided into: 1, personal; 2, reflexive; 3, reciprocal; 4, possessive; 5, demonstrative; 6, interrogative; 7, relative; and 8, indefinite. Those of the first three of these divisions are called substantive pronouns, the others adjective pronouns.

1. PERSONAL PRONOUNS—*Προσωπικαὶ ἀντωνυμίαι*

FIRST PERSON

SINGULAR		PLURAL	
Nom.	*ἐγώ*, I	Nom.	*ἡμεῖς*, *ἐμεῖς*, we
Gen.	*ἐμοῦ*, *μοῦ*	Gen.	*ἡμῶν*, *μᾶς*
Dat.	*ἐμοί*, *μοί*	Dat.	*ἡμῖν*, *μᾶς*
Acc.	*ἐμέ*, *μέ*	Acc.	*ἡμᾶς*, *ἐμᾶς*, *μᾶς*

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Second Person

Singular		Plural	
Nom.	σύ, ἐσύ, thou	Nom.	ὑμεῖς, σεῖς, ἐσεῖς, you
Gen.	σοῦ	Gen.	ὑμῶν, σᾶς, ἐσᾶς
Dat.	σοί	Dat.	ὑμῖν, σᾶς,
Acc.	σέ, ἐσέ, ἐσένα	Acc.	ὑμᾶς, σᾶς, ἐσᾶς
Voc.	σύ, ἐσύ	Voc.	ὑμεῖς, σεῖς, ἐσεῖς

Third Person

Masculine

Singular		Plural	
Nom.	αὐτός, he	Nom.	αὐτοί, they
Gen.	αὐτοῦ, τοῦ	Gen.	αὐτῶν, τῶν
Dat.	αὐτῷ, τῷ	Dat.	αὐτοῖς, τοῖς
Acc.	αὐτόν, τόν	Acc.	αὐτούς, τούς

Feminine

Singular		Plural	
Nom.	αὐτή, she	Nom.	αὐταί, they
Gen.	αὐτῆς, τῆς	Gen.	αὐτῶν, τῶν
Dat.	αὐτῇ, τῇ	Dat.	αὐταῖς, ταῖς
Acc.	αὐτήν, τήν	Acc.	αὐτάς, τάς

Neuter

Singular		Plural	
Nom.	αὐτό, it	Nom.	αὐτά, they
Gen.	αὐτοῦ, τοῦ	Gen.	αὐτῶν, τῶν
Dat.	αὐτῷ, τῷ	Dat.	αὐτοῖς, τοῖς
Acc.	αὐτό, τό	Acc.	αὐτά, τά

The dissyllabic forms of the first and second persons are seldom used in ordinary conversation, but belong rather to the literary language. In the oblique cases they invariably follow the verb which governs them. The monosyllabic forms are those most frequently

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heard. They usually precede the governing verb, except when this is in the positive form of the imperative; then they follow it; when the imperative is in the negative, however, they precede it. When following the imperative, they are enclitic, throwing their accent back on the final syllable of the verb, but in all other cases they retain their accent. In the compound tenses with *θά*, *θέλω*, or *ἄς*, they are placed between the participle and the verb; they occupy the same position also in relation to the negatives *δέν* and *μή* and to the conjunctions *νά*, etc. When following prepositions the monosyllabic forms preserve their accent, but after the prepositional adverbs (such as *πλησίον* and the like) they become enclitic, unless (as is usually the case, however) a special emphasis is laid upon them; thus: *καθήσατε πλησίον μου*, sit near me; *ὅλοι ἐκτὸς σοῦ τὸ ἐπίστευσαν*, all except thee believed it. When, however, there is a dissyllabic form (in all cases, therefore, except the second person singular) this is used after prepositions in place of the corresponding monosyllabic form. A frequent exception to this rule is *πρὸς μέ*, instead of *πρὸς ἐμέ*, although the latter is correct and is often heard.

2. Reflexive Pronouns—*Αὐτοπαθεῖς ἀντωνυμίαι*

First Person

Singular	Plural
Gen. *ἐμαυτοῦ, -ῆς*, of myself	Gen. *ἡμῶν αὐτῶν*, of ourselves
Dat. *ἐμαυτῷ, -ῇ*	Dat. *ἡμῖν αὐτοῖς, -αῖς*
Acc. *ἐμαυτόν, -ήν*	Acc. *ἡμᾶς αὐτούς, -άς*

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SECOND PERSON

SINGULAR	PLURAL
Gen. *σεαυτοῦ* (*σαυτοῦ*), *-ῆς*, of thyself	Gen. *ὑμῶν αὐτῶν*, of yourselves
Dat. *σεαυτῷ* (*σαυτῷ*), *-ῇ*	Dat. *ὑμῖν αὐτοῖς*, *-αῖς*
Acc. *σεαυτόν* (*σαυτόν*), *-ήν*	Acc. *ὑμᾶς αὐτούς*, *-άς*

THIRD PERSON

SINGULAR	PLURAL
Gen. *ἑαυτοῦ* (*αὐτοῦ*), *-ῆς*, *-οῦ*, of him-, her-, itself	Gen. *ἑαυτῶν* (*αὐτῶν*), of themselves
Dat. *ἑαυτῷ* (*αὐτῷ*), *-ῇ*, *-ῷ*	Dat. *ἑαυτοῖς* (*αὐτοῖς*), *-αῖς*
Acc. *ἑαυτόν* (*αὐτόν*), *-ήν*, *-ό*	Acc. *ἑαυτούς* (*αὐτούς*), *-άς*, *-ά*

Note the rough breathing in both forms of the third person; in the other persons the breathing is smooth.

Instead of the forms above given the following are very commonly employed, especially in speaking:

	First Person	Second Person	Third Person
Gen. *τοῦ ἑαυτοῦ* / Acc. *τὸν ἑαυτόν*	*μου, μας*	*σου, σας*	*του, της, των*

3. RECIPROCAL PRONOUN—*Ἀλληλοπαθὴς ἀντωνυμία*

Gen. *ἀλλήλων, -ων, -ων*, one another
Dat. *ἀλλήλοις, -αις, -οις*
Acc. *ἀλλήλους, -ας, ἄλληλα*

Instead of these forms we very commonly have in the vernacular:

ὁ εἷς τὸν ἄλλον *ἡ μία τὴν ἄλλην* *τὸ ἕν τὸ ἄλλο*

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4. Possessive Pronouns—Κτητικαὶ ἀντωνυμίαι

The possessive pronouns in ordinary use are simply the genitive form of the personal pronouns, namely, *μου*, my; *σου*, thy; *του* or *αὐτοῦ*, his; *της* or *αὐτῆς*, her; *του* or *αὐτοῦ*, its; *μας* or *ἡμῶν*, our; *σας* or *ὑμῶν*, your; *των* or *αὐτῶν*, their. These invariably follow the noun to which they refer, or its attributive adjective, if it have one. The monosyllabic forms are enclitic. Emphasis is expressed by *ἰδικός, -ή, όν* (own), followed by the pronoun, the two being placed between the article and the noun, thus: *εἶναι τὸ ἰδικόν μου βιβλίον οὐχὶ δὲ τὸ ἰδικόν σας*, it is my book, not yours. The same form is used when the possessive stands alone without a substantive; thus: *τίνος εἶναι ὁ πῖλος οὗτος; ὁ ἰδικός μου*, whose hat is that? mine.

There is another form of the possessive pronoun, employed in the literary language, to wit:

ἐμός, ἐμή, ἐμόν, my	*ἡμέτερος, ἡμετέρα, ἡμέτερον*, our
σός, σή, σόν, thy	*ὑμέτερος, ὑμετέρα, ὑμέτερον*, your

These are declined regularly like adjectives of three terminations in *-ος, -α* or *-η, -ον*. They are preceded by the article and are placed before the noun to which they belong, agreeing with it in gender, number, and case. These pronouns are sometimes employed, instead of the enclitic forms with *ἰδικός*, to denote emphasis, or as a predicate without a noun; thus: *ὁ πῖλος εἶναι ἐμός* (or *ἰδικός μου*), the hat is mine (without the article); but: *εἶναι ὁ ἐμός* (or *ὁ ἰδικός μου*), it is mine (with the article).

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LESSON TWENTY-FIFTH

ΜΑΘΗΜΑ ΕΙΚΟΣΤΟΝ ΠΕΜΠΤΟΝ

Ὁ χρόνος

Time

Τὸ ἔτος εἶναι ἡλιακόν, δηλαδὴ εἶναι τὸ χρονικὸν
The year is (a) solar (year), that is, it is the space
διάστημα ἐν ᾧ ἡ γῆ περιστρέφεται περὶ τὸν ἥλιον·
of time in which the earth turns round the sun;
ἄλλαις λέξεσι, μία περιστροφὴ τῆς γῆς περὶ τὸν
in other words, one revolution of the earth round the
ἥλιον τελειόνει εἰς ἓν ἔτος ἡ τριακοσίας ἑξήκοντα
sun takes place in one year or 365
πέντε ἡμέρας. Λογαριάζομεν τὸν χρόνον ἀπὸ τῆς τοῦ
days. We reckon time from the birth
Χριστοῦ γεννήσεως· λέγομεν, π. χ. (παραδείγματος
of Christ; we say, *e. g.* (for example),
χάριν), ὅτι συμβάν τι ἔγεινε εἰς τὰ διακόσια τριάκον-
that an event happened in 231
τα ἓν π.Χ. (πρὸ Χριστοῦ) ἢ εἰς τὰ ἐννεακόσια ἑβδο-
B.C. (before Christ) or in 973
μήκοντα τρία μ.Χ. (μετὰ Χριστόν). Ὁ Δημοσθένης ἐδη-
A.D. (after Christ). Demosthenes poi-
λητηριάσθη εἰς τὰ τριακόσια εἴκοσι δύο π.Χ. — ἢ
soned himself in 322 B.C. — or

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δυνάμεθα νὰ εἴπωμεν κατὰ τὸ τριακοσιοστὸν εἰκοστὸν
we may say in the three hundred and twenty-
δεύτερον ἔτος πρὸ Χριστοῦ, ἢ τῷ τριακοσιοστῷ εἰκοστῷ
second year before Christ, or (the same in the dative
δευτέρῳ ἔτει π.Χ. Τὸ ἑλληνικὸν βασίλειον
case without preposition). The Greek kingdom
ἱδρύθη εἰς τὰ χίλια ὀκτακόσια εἴκοσιν ἐννέα μ.Χ.—ἢ
was established in 1829 A.D.—or
κατὰ τὸ χιλιοστὸν ὀκτακοσιοστὸν εἰκοστὸν
in the one thousand eight hundred and twenty-
ἔνατον ἔτος μετὰ Χριστόν.
ninth year after Christ.

Μία ἑκατονταετηρὶς εἶναι περίοδος ἑκατὸν ἐτῶν.
A century is a period of one hundred years.
Ἕκαστον τέταρτον ἔτος εἶναι δίσεκτον. Τὸ ἔτος ἔχει
Every fourth year is leap year. The year has
δώδεκα μῆνας· οἱ δώδεκα μῆνες τοῦ ἔτους εἶναι
twelve months; the twelve months of the year are
Ἰανουάριος, Φεβρουάριος, Μάρτιος, Ἀπρίλιος, Μάϊος,
January, February, March, April, May,
Ἰούνιος, Ἰούλιος, Αὔγουστος, Σεπτέμβριος, Ὀκτώβριος,
June, July, August, September, October,
Νοέμβριος, Δεκέμβριος. Οἱ τρεῖς μῆνες τοῦ χειμῶνος
November, December. The three months of the winter
εἶναι Δεκέμβριος, κτλ.· οἱ τρεῖς μῆνες τῆς ἀνοίξεως
are December, etc.; the three months of the spring
(τοῦ ἔαρος) εἶναι Μάρτιος, κτλ. Οἱ θερινοὶ μῆνες
(of the spring) are March, etc. The summer months
εἶναι Ἰούνιος, κτλ.· οἱ φθινοπωρινοὶ μῆνες (οἱ μῆνες
are June, etc.; the autumn months (the months
τοῦ φθινοπώρου) εἶναι Σεπτέμβριος, κτλ. Αἱ τέσσαρες
of autumn) are September, etc. The four

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ὧραι τοῦ ἔτους ὀνομάζονται ἄνοιξις (ἡ ἔαρ), θέρος, seasons (of the year) are called spring, summer,
φθινόπωρον καὶ χειμών. Ὁ μὴν ἔχει τριάκοντα ἢ autumn, and winter. The month has thirty or
τριάκοντα μίαν ἡμέρας· ὁ Φεβρουάριος ἔχει μόνον thirty-one days; February has only
εἴκοσιν ὀκτὼ ἡμέρας πλὴν κατὰ τὸ δίσεκτον ἔτος, ὅτε twenty-eight days, except in leap year, when it
ἔχει εἴκοσιν ἐννέα ἡμέρας. Αἱ ἑπτὰ ἡμέραι τῆς ἑβδο- has twenty-nine days. The seven days of the
μάδος ὀνομάζονται Κυριακή, Δευτέρα, Τρίτη, Τε- week are called Sunday, Monday, Tuesday, Wed-
τάρτη, Πέμπτη, Παρασκευὴ καὶ Σάββατον. nesday, Thursday, Friday, and Saturday.

Μία ἡμέρα, ἡ ὁποία εἶναι διῃρημένη εἰς εἴκοσι One day, which is divided into twenty-
τέσσαρας ὥρας, εἶναι τὸ χρονικὸν διάστημα ἐν ᾧ four hours, is the space of time in which
ἡ γῆ περιστρέφεται περὶ τὸν ἄξονά της. Ἑκάστη the earth turns round its axis. Each
ὥρα ἔχει ἑξήκοντα λεπτὰ καὶ ἕκαστον λεπτὸν ἔχει hour has sixty minutes, and each minute has
ἑξήκοντα δευτερόλεπτα. Ὁ χρόνος εἶναι τὸ ἀντίθετον sixty seconds. Time is the opposite
τῆς αἰωνιότητος. Ἡ ἀγγλικὴ παροιμία λέγει· "Ὁ καιρὸς of eternity. The English proverb says: "Time
εἶναι χρήματα," ὅ ἐστι, ὁ καιρὸς εἶναι πολλοῦ ἄξιος, is money," that is, time is very valuable,
καὶ δὲν πρέπει νὰ τὸν σπαταλᾷ τις· οἱ Ἕλληνες and one must not waste it; the Greeks
λέγουσι· "Χρόνου φείδου." say, "Economize time."

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Conversation Exercise

Εἶναι τὸ ἔτος ἡλιακόν; Τί σημαίνει ἡ ἔκφρασις,[1] ἡλιακὸν ἔτος; Πόσος χρόνος παρέρχεται[2] διὰ νὰ περιστρέφηται ἡ γῆ περὶ τὸν ἥλιον; ἓν ἔτος παρέρχεται. Εἰς πόσας ἡμέρας τελειόνει μία περιστροφὴ τῆς γῆς περὶ τὸν ἥλιον; Ἀπὸ ποίας ἐποχῆς ἄρχεται ἡ χρονολογία ἡμῶν;[3] Πῶς ὁρίζομεν[4] τὸ ἔτος εἰς τὸ ὁποῖον ἔγεινε συμβάν τι; Πότε ἐδηλητηριάσθη ὁ Δημοσθένης; Κατὰ ποῖον ἄλλον τρόπον[5] δυνάμεθα νὰ ὁρίσωμεν τὴν αὐτὴν χρονολογίαν; Πότε ἱδρύθη τὸ ἑλληνικὸν βασίλειον; Ὁρίσατε τὴν αὐτὴν χρονολογίαν κατ' ἄλλον τρόπον. Πόσα ἔτη ἔχει μία ἑκατονταετηρίς (ἡ εἰς αἰών[6])? Ἀνὰ πόσα ἔτη[7] ἐπέρχεται δίσεκτον[8] ἔτος; Πόσους μῆνας ἔχει τὸ ἔτος; Εἰπέτε τοὺς δώδεκα μῆνας τοῦ ἔτους. Πόσας ἡμέρας ἔχει ὁ μήν; Ἔχει ὁ Φεβρουάριος πάντοτε εἴκοσιν ὀκτὼ ἡμέρας; Πῶς ὀνομάζονται αἱ ἑπτὰ ἡμέραι τῆς ἑβδομάδος; Ποῖοι εἶναι οἱ μῆνες τοῦ χειμῶνος; Εἰπέτε τοὺς τρεῖς μῆνας τῆς ἀνοίξεως. Ἔχει αὐτὴ ἡ ὥρα τοῦ ἔτους ἄλλο ὄνομα; Πῶς ὀνομάζονται οἱ μῆνες τοῦ θέρους; Τίνες εἶναι οἱ μῆνες τοῦ φθινοπώρου; Τίνα εἶναι τὰ ὀνόματα τῶν τεσσάρων ὡρῶν τοῦ ἔτους; Ἡ ἡμέρα τί χρονικὸν διάστημα εἶναι; Περιστρέφεται ἡ γῆ περὶ τὸν ἄξονά της; Δὲν περιστρέφεται ἐπίσης περὶ τὸν ἥλιον; Τελειόνουσιν αὐταὶ αἱ δύο περιστροφαὶ εἰς τὸ αὐτὸ χρονικὸν διάστημα; Εἰς πόσας ὥρας εἶναι διῃρημένη ἡ ἡμέρα; Ἔχει ἑκάστη ὥρα ἑξήκοντα λεπτά; Πόσα δευτερόλεπτα ἔχει ἕκαστον λεπτόν; Πόσα δευτε-

[1] Expression. [2] How much time is consumed? *παρέρχομαι*, to pass away, glide by. [3] From what epoch does our chronology begin? [4] Ὁρίζω, to define, say. [5] In what other way? [6] Age, eternity, also century. [7] Every how many years? [8] Also written *βίσεκτον*.

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ρόλεπτα ἔχει μία ὥρα; ἡ ὥρα ἔχει τριακόσια ἑξήκοντα δευτερόλεπτα. Τίς εἶναι ἡ ἀγγλικὴ παροιμία ἡ ἀφορῶσα[1] τὸν χρόνον; Τί σημαίνει ἡ παροιμία αὐτή; Τίς εἶναι ἡ ἀντίστοιχος[2] ἑλληνικὴ παροιμία; χρόνου φείδου.

[1] Pres. part. fem. of ἀφορῶ(άω), to regard, concern. [2] Corresponding.

Reading Exercise

Γράμμα παραινετικὸν τῷ Θωμᾷ Ἰεφφερσῶνι Σμίθ.

Μοντικέλλω,
τῇ 2 Φεβρουαρίου, 1825.

Τὸ γράμμα μου τοῦτο θὰ τὸ νομίσητε ἐρχόμενον ἐκ τῆς τῶν νεκρῶν κατοικίας.* Ὁ γράφων αὐτὸ πρὸς ὑμᾶς θὰ κλεισθῇ ἐν τῷ τάφῳ πρὶν ἢ δυνηθῆτε νὰ μελετήσητε τὰς συμβουλάς του. Τὸ γράφω δὲ κατ' αἴτησιν τοῦ φιλοστόργου καὶ ἐξαιρέτου πατρός σας, ἐπιθυμοῦντος νὰ σᾶς στείλω τι δυνάμενον νὰ ἐπιδράσῃ ἐπωφελῶς καὶ νὰ καθοδηγήσῃ τὸν μέλλοντα ὑμῶν βίον· καὶ ἐγὼ δέ, ὡς φέρων τὸ αὐτὸ καὶ ὑμεῖς ὄνομα, μεριμνῶ

* Ὁ Ἰεφφερσὼν ἦτο ὀγδοήκοντα δύο ἐτῶν ὅτ' ἔγραφε τὸ γράμμα τοῦτο.

A Letter of Counsel to Thomas Jefferson Smith.

Monticello,
February 2, 1825.

This letter will, to you, be as one from the dead.* The writer will be in the grave before you can weigh its counsels. Your affectionate and excellent father has requested that I would address to you something which might have a favorable influence on the course of life you have to run, and I too, as a namesake, feel an interest in that course. Few words will be necessary, with good dispositions on

* Jefferson was 82 years old when he wrote this letter.

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περὶ τοῦ μέλλοντος ὑμῶν. Ὀλίγα θ' ἀρκέσωσι μόνον ἐὰν καὶ ὑμεῖς ἐπιδείξητε προθυμίαν καὶ θέλησιν. Λάτρευε τὸν Θεόν, τίμα καὶ ἀγάπα τοὺς γονεῖς σου, ἀγάπα τὸν πλησίον σου ὡς σεαυτόν, καὶ τὴν πατρίδα σου πλέον σαυτοῦ. Ἔσο δίκαιος, ἔσο εἰλικρινής, οὐδέποτε γόγγυζε κατὰ τῆς θείας προνοίας· οὕτω δὲ ἡ ζωὴ εἰς ἣν εἰσῆλθες ἔσται σοι ὡς προοίμιον ἀϊδίου καὶ ἀρρήτου εὐδαιμονίας. Ἐὰν δ' ἐπιτρέπηται τοῖς νεκροῖς τὸ μετέχειν τῶν ἐγκοσμίων, θὰ σᾶς παρακολουθήσω καθ' ὅλον ὑμῶν τὸν βίον.

your part. Adore God. Reverence and cherish your parents. Love your neighbor as yourself, and your country more than yourself. Be just. Be true. Murmur not at the ways of Providence. So shall the life into which you have entered be the portal to one of eternal and ineffable bliss. And if to the dead it is permitted to care for the things of this world, every action of your life will be under my regard.

Χαῖρε,

Θωμᾶς Ἰεφφερσών.

Farewell.

Thomas Jefferson.

Δεκάλογος παραγγελμάτων τηρητέων κατὰ τὸν πρακτικὸν βίον.

A Decalogue of Canons for Observance in Practical Life.

1. Μὴ ἀναβάλλῃς εἰς τὴν αὔριον ὅ,τι δύνασαι νὰ πράξῃς σήμερον.

1. Never put off till tomorrow what you can do to-day.

2. Μὴ ἐνόχλει ποτὲ ἄλλον τινὰ δι' ὅ,τι μόνος δύνασαι νὰ πράξῃς.

2. Never trouble another for what you can do yourself.

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3. Μὴ δαπάνα τὰ χρήματά σου πρὶν ἢ τὰ λάβῃς εἰς χεῖράς σου.

3. Never spend money before you have it.

4. Μὴ ἀγόραζε ὅ,τι δὲν χρειάζεσαι ἐπὶ τῷ λόγῳ ὅτι τὸ εὑρίσκεις εὐθηνόν· διότι καὶ οὕτω εἶνε πολὺ ἀκριβόν.

4. Never buy what you do not want because it is cheap; it will be dear to you.

5. Ἡ ἀλαζονεία εἶνέ τι χειρότερον τῆς πείνης, τῆς δίψης καὶ τοῦ ψύχους.

5. Pride costs us more than hunger, thirst, and cold.

6. Οὐδείς ποτε μετανοεῖ διότι ἔφαγε παρὰ πολὺ ὀλίγον.

6. We never repent of having eaten too little.

7. Οὐδὲν ἑκουσίως γινόμενον φαίνεται βαρύ.

7. Nothing is troublesome that we do willingly.

8. Πόσων θλίψεων παραίτιοι ἐγένοντο ἡμῖν δυστυχίαι οὐδέποτε ἐπελθοῦσαι.

8. How much pain have cost us the evils which have never happened.

9. Λάμβανε πᾶν πρᾶγμα ἀπὸ τοῦ εὐκολωτάτου αὐτοῦ μέρους.

9. Take things always by their smooth handle.

10. Ὀργιζόμενος μέτρει μέχρι τοῦ δέκα πρὶν ἢ λαλήσῃς· μέχρι δὲ τοῦ ἑκατὸν ἐὰν ᾖσαι πολὺ ὠργισμένος.

10. When angry count ten before you speak; if very angry, one hundred.

VERBS

θὰ νομίσητε, aor. fut. νομίζω, to think, believe.
ἐρχόμενον, pres. part. ἔρχομαι, to come.
γράφων, pres. part. γράφω, to write.

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θὰ κλεισθῇ, aor. fut. pass. *κλείω*, to close, shut.
δυνηθῆτε, aor. subj. *δύναμαι*, to be able.
μελετήσητε, aor. subj. *μελετῶ(άω)*, to study, meditate.
ἐπιθυμοῦντος, pres. part. *ἐπιθυμῶ(έω)*, to desire.
στείλω, aor. subj. *στέλλω*, to send.
ἐπιδράσῃ, aor. subj. *ἐπιδρῶ(άω)*, to influence.
καθοδηγήσῃ, aor. subj. *καθοδηγῶ(έω)*, to guide.
μεριμνῶ(άω), pres. ind., to be anxious about.
θὰ ἀρκέσωσι, aor. fut. *ἀρκῶ(έω)*, to suffice.
ἐπιδείξητε, aor. subj. *ἐπιδεικνύω*, to show.
λάτρευε, imp. imperat. *λατρεύω*, to worship, adore.
τίμα, imp. imperat. *τιμῶ(άω)*, to honor.
ἀγάπα, imp. imperat. *ἀγαπῶ(άω)*, to love.
ἔσο, imp. imperat. *εἶμαι*, to be.
γόγγυζε, imp. imperat. *γογγύζω*, to murmur.
εἰσῆλθες, aor. ind. *εἰσέρχομαι*, to enter.
ἔσται, ancient form of the future of *εἰμί*, to be.
ἐπιτρέπηται, pres. subj. pass. *ἐπιτρέπω*, to permit.
μετέχειν, pres. infin. (verbal noun), *μετέχω*, to be concerned in.
θὰ παρακολουθήσω, aor. fut. *παρακολουθῶ(έω)*, to follow, attend.
χαῖρε, imp. imperat. *χαίρω*, to rejoice, (in imperative) farewell.
ἀναβάλλῃς, pres. subj. (negative imperat.) *ἀναβάλλω*, to postpone.
δύνασαι, pres. ind. *δύναμαι*, to be able.
πράξῃς, aor. subj. *πράττω*, to do.
ἐνόχλει, imp. imperat. *ἐνοχλῶ(έω)*, to trouble, inconvenience.
δαπάνα, imp. imperat. *δαπανῶ(άω)*, to spend.
λάβῃς, aor. subj. *λαμβάνω*, to take, obtain, have.

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ἀγόραζε, imp. imperat. *ἀγοράζω*, to buy.
χρειάζεσαι, pres. ind. *χρειάζομαι*, to need.
εὑρίσκεις, pres. ind. *εὑρίσκω*, to find.
μετανοεῖ, pres. ind. *μετανοῶ*(*έω*), to repent.
ἔφαγε, 2d aor. ind. *τρώγω*, to eat.
γινόμενον, pres. part. *γίνομαι*, to become, happen.
φαίνεται, pres. ind. *φαίνομαι*, to appear.
ἐγένετο, 2d aor. ind. *γίνομαι*, to become, happen.
ἐπελθοῦσαι, aor. part. *ἐπέρχομαι*, to happen, come upon.
λάμβανε, imp. imperat. *λαμβάνω*, to take.
ὀργιζόμενος, pres. part. mid. *ὀργίζω*, to enrage (*ὀργίζομαι*, to be angry).
μέτρει, imp. imperat. *μετρῶ*(*έω*), to count.
λαλήσῃς, aor. subj. *λαλῶ*(*έω*), to speak.
ᾖσαι, pres. subj. *εἶμαι*, to be.
ὠργισμένος, perf. part. mid. *ὀργίζω*, to enrage.

Vocabulary Exercise

To be written out in the prescribed manner.

Grammar

5. Demonstrative Pronouns—Δεικτικαὶ ἀντωνυμίαι

These are: *αὐτός, -ή -ό*, this; *οὗτος, αὕτη, τοῦτο*, this (more emphatic than the preceding); and *ἐκεῖνος, -η -ο*, that.

Αὐτός, -ή, -ό is the same as the third personal pronoun. When used in connection with the first or second personal pronoun, it means self; thus: *ἐγὼ αὐτός*, I myself; *ὑμεῖς αὐτοί*, you yourselves; he himself means *αὐτὸς ὁ ἴδιος*. Ὁ ἴδιος may also be employed

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with the pronouns of the first and second persons in the same sense. Ὁ *αὐτός, ἡ αὐτή, τὸ αὐτό* means "the same." Αὐτὸς ὁ ἄνθρωπος or ὁ ἄνθρωπος αὐτός, this man; ὁ αὐτὸς ἄνθρωπος, the same man.

Οὗτος, *αὕτη, τοῦτο.* Distinguish carefully between this and the preceding; *αὐτός -ή, -ό* is accented on the final syllable and has the smooth breathing; *οὗτος, αὕτη, τοῦτο* is accented on the first syllable and the forms beginning with a vowel take the rough breathing. The two are practically the same in meaning, the second, however, being the more emphatic, and being also more commonly employed in the conversational language.

	Singular			Plural	
Nom.	*οὗτος*	*αὕτη*	*τοῦτο*	*οὗτοι*	*αὗται*	*ταῦτα*
Gen.	*τούτου*	*ταύτης*	*τούτου*	*τούτων*	*τούτων*	*τούτων*
Dat.	*τούτῳ*	*ταύτῃ*	*τούτῳ*	*τούτοις*	*ταύταις*	*τούτοις*
Acc.	*τοῦτον*	*ταύτην*	*τοῦτο*	*τούτους*	*ταύτας*	*ταῦτα*

Ἐκεῖνος, *ἐκείνη, ἐκεῖνο* is regularly declined like an adjective of three terminations.

When a demonstrative pronoun is used with a substantive it may stand before or after it, but the article (which can never be omitted) immediately precedes the noun; thus: *οὗτος ὁ ἄνθρωπος* or *ὁ ἄνθρωπος οὗτος*, this man; *αὐτὸ τὸ παιδίον* or *τὸ παιδίον αὐτό*, this boy; *ἐκείνη ἡ γυνή* or *ἡ γυνὴ ἐκείνη*, that woman.

The particles *μέν* and *δέ* with the article are also used in a demonstrative sense: *ὁ μέν—ὁ δέ*, that one—this one, or the one—the other, the former—the latter.

The English "that," referring to a substantive just

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mentioned, is expressed in Greek by the article alone, thus: *τὸ βιβλίον μου καὶ τὸ τῆς ἀδελφῆς μου*, my book and that of my sister.

"It" or "they" used as a predicate of a demonstrative pronoun is not expressed in Greek: *τοῦτο εἶναι*, this is it; *οὗτοι εἶναι*, these are they.

6. INTERROGATIVE PRONOUNS—*Ἐρωτηματικαὶ ἀντωνυμίαι*

These are *τίς*, *τί* or *ποῖος*, *ποία*, *ποῖον*, who, what, which; *πόσος*, *-η*, *-ον*, how much or many, how great; *πότερος*, *ποτέρα*, *πότερον*, which of two. The latter belongs to the literary language, and even there is not uncommonly replaced by *τίς* or *ποῖος τῶν δύο* or *ἐκ τῶν δύο*.

All of the interrogative pronouns except *τίς* are regularly declined like adjectives of three terminations.

	SINGULAR		PLURAL	
Nom.	*τίς*	*τί*	*τίνες*	*τίνα*
Gen.	*τίνος*	*τίνος*	*τίνων*	*τίνων*
Dat.	*τίνι*	*τίνι*	*τίσι(ν)*	*τίσι(ν)*
Acc.	*τίνα*	*τί*	*τίνας*	*τίνα*

There is but one form for the masculine and feminine. Note particularly the accent; it is always on the first syllable, and remains acute (never grave) in the monosyllabic forms, even in the middle of a sentence. This distinguishes the interrogative from the indefinite pronoun of the same form, the latter being either enclitic or accented on the final syllable.

The interrogative pronouns must agree in gender and number with the substantive to which they refer;

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thus: *τίνες* or *ποῖοι εἶναι αὐτοὶ οἱ κύριοι;* who are these gentlemen? *τίνες* or *ποῖαι εἶναι αὐταὶ αἱ κυρίαι;* who are these ladies? *τίνα* or *ποῖα εἶναι αὐτὰ τὰ παιδία;* who are these children? *Τί* is, however, often employed in conversation before a noun of any gender, in the sense of "what sort of a"; it is regarded as a contraction of *τίνος εἴδους*, of what sort. In the vernacular *τί* is employed in any gender and either number.

Τίνος εἶναι; means, whose is? to whom belongs?—*τίνος εἶναι ὁ πῖλος οὗτος;* whose is this hat?

7. Relative Pronouns—Ἀναφορικαὶ ἀντωνυμίαι

These are *ὁ ὁποῖος, ἡ ὁποία, τὸ ὁποῖον, ὅς, ἥ, ὅ,* and *ὅστις, ἥτις, ὅ,τι,* who, what, which.

Ὁ *ὁποῖος* is the form in common use; it is regularly declined like an adjective of three terminations, always with the article. The vernacular uses the indeclinable word *ὁποῦ* or *ποῦ* for all cases, genders, and numbers. The pronouns *ὅς* and *ὅστις* are used in the literary language, the first more often than the second.

	Singular			Plural			
Nom.	*ὅς*	*ἥ*	*ὅ*	Nom.	*οἵ*	*αἵ*	*ἅ*
Gen.	*οὗ*	*ἧς*	*οὗ*	Gen.	*ὧν*	*ὧν*	*ὧν*
Dat.	*ᾧ*	*ᾗ*	*ᾧ*	Dat.	*οἷς*	*αἷς*	*οἷς*
Acc.	*ὅν*	*ἥν*	*ὅ*	Acc.	*οὕς*	*ἅς*	*ἅ*

In the ancient language the enclitic particle *περ* was sometimes joined to this pronoun, rendering it more emphatic, *ὅσπερ, ἥπερ, ὅπερ,* but only a few forms, practically only the neuters *ὅπερ* and *ἅπερ* are used at the present day.

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Ὅστις is also defective in that only a few forms are now in use. It is compounded of ὅς and the indefinite pronoun τίς, τί. It is declined as follows, the rarely used forms being enclosed in brackets:

	Singular		
Nom.	ὅστις	ἥτις	ὅ,τι
Gen.	οὑτινος	[ἧστινος]	οὑτινος
Dat.	[ᾧτινι]	[ᾗτινι]	[ᾧτινι]
Acc.	[ὅντινα]	[ἥντινα]	ὅ,τι

	Plural		
Nom.	οἵτινες	αἵτινες	ἅτινα
Gen.	[ὧντινων]	[ὧντινων]	[ὧντινων]
Dat.	[οἷστισι(ν)]	[αἷστισι(ν)]	[οἷστισι(ν)]
Acc.	[οὕστινας]	[ἅστινας]	ἅτινα

The exception (in the genitive and dative) to the rule of accentuation that a circumflex cannot be placed over the penultimate syllable is only an apparent one, for the second part of the word is the enclitic indefinite pronoun (see below). The neuter singular has a comma (here called diastole, ἡ διαστολή) separating the two parts of the word so as to distinguish it from the conjunction ὅτι · or the two parts may be simply separated from each other without the diastole, thus: ὅ τι.

8. Indefinite Pronouns—Ἀόριστοι ἀντωνυμίαι

The indefinite pronoun τίς, τί, one, a certain, some, a few, is declined like the interrogative of the same form, but differs from it in accent.

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	Singular		Plural	
Nom.	τίς	τί	τινές	τινά
Gen.	τινός	τινός	τινῶν	τινῶν
Dat.	τινί	τινί	τισί(ν)	τισί(ν)
Acc.	τινά	τί	τινάς	τινά

These forms are all enclitic; thus: *ἄνθρωπός τις ἐκάθητο ἔν τινι καφενείῳ τοῦ Λονδίνου*, a man was sitting in a coffee-house in London; *ἐὰν ἔλθῃ τις, εἰπέ τῳ, ὅτι δὲν δέχομαι ἐπισκέψεις σήμερον*, if any one comes, say to him that I am not receiving visits to-day. If the word begins the sentence, it, of course, retains its accent, thus: *τινὲς τῶν φίλων μου εἶναι ἐνταῦθα*, some of my friends are here. The dissyllabic forms, however, as is the rule with all dissyllabic enclitics, retain their accent after a paroxytone word; thus the first of the above sentences might be written: *ἄνθρωπός τις ἐκάθητο ἐν καφενείῳ τινὶ τοῦ Λονδίνου.* Two instances of this exception to the rule of enclitics occur in the Reading Exercise in this lesson on page 258.

Ὁ, ἡ, τὸ *τάδε*, and ὁ, ἡ, τὸ *δεῖνα*, such a one, so and so; *ὁ κύριος δεῖνα*, Mr. So-and-so, Mr. What's-his-name. Τάδε is indeclinable, but *δεῖνα* is sometimes declined as follows (always with the article):

Singular	Plural
ὁ, ἡ, τὸ δεῖνα	οἱ, αἱ δεῖνες, τὰ δεῖνα
τοῦ, τῆς, τοῦ δεῖνος	τῶν δείνων
τῷ, τῇ, τῷ δεῖνι	(dative wanting)
τὸν, τὴν, τὸ δεῖνα	τοὺς, τὰς δεῖνας, τὰ δεῖνα

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Κανείς, καμμία, κανέν is declined like εἷς, μία, ἕν. It means any one, anything; when standing alone in answer to a question, no one, none, nothing. In the literary language this word is generally replaced by τίς, τί (in the positive sense), or by οὐδείς, οὐδεμία, οὐδέν, or μηδείς, μηδεμία, μηδέν.

The neuter form is often replaced in the vernacular by τίποτε (τίποτα), thus: θέλετε τίποτε; τίποτε, do you wish anything? nothing. Σᾶς εὐχαριστῶ πολύ. — Τίποτε, I thank you very much.—Don't mention it.

"Something" is also frequently expressed—in simple, non-interrogative phrases—by κάτι or κάτι τι.

Other indefinite pronouns are: ἕκαστος, ἑκάστη, ἕκαστον (in the conversational language, καθείς, καθεμία, καθέν), each, every; ἑκάτερος, ἑκατέρα, ἑκάτερον, each of two; and in the popular speech: κάποιος, κάποια, κάποιο(ν), some one, something; κάμποσος, κάμποση, κάμποσο(ν), a large number, a good deal.

Τοιοῦτος, τοιαύτη, τοιοῦτο, such a one, and τοσοῦτος, τοσαύτη, τοσοῦτο, so much, so great a one, are declined like οὗτος, αὕτη, τοῦτο, but the initial τ of the second word disappears in the compound. Τέτοιος, τέτοια, τέτοιο(ν), which is regularly declined, is commonly employed in the vernacular instead of τοιοῦτος.

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LESSON TWENTY-SIXTH

ΜΑΘΗΜΑ ΕΙΚΟΣΤΟΝ ΕΚΤΟΝ

Ἡ θρησκεία
Religion

Ἡ θρησκεία ὁρίζεται ὡς κοινωνία μεταξὺ ἑνὸς
Religion is defined as a communion between one
λατρεύοντος καὶ ἑτέρου λατρευομένου— ἡ κοινωνία
worshipping and another worshipped—the communion
ἀνθρώπου μετὰ τοῦ ὄντος τὸ ὁποῖον πιστεύει ὡς Θεόν.
of man with the being whom he believes in as God.
Ὑπάρχουσι πολυειδεῖς θρησκεῖαι ἐν τῷ κόσμῳ, αἱ
There are many kinds of religion in the world, the
πρωτεύουσαι τῶν ὁποίων εἶναι ὁ Βουδισμός, ἡ θρησκεία
chief of which are Buddhism, the religion
τοῦ Κονφουκίου, ὁ Μωαμεθανισμός, ὁ Ἰουδαϊσμὸς καὶ
of Confucius, Mohammedanism, Judaism, and
ὁ Χριστιανισμός. Τρεῖς εἶναι αἱ κύριαι διαιρέσεις
Christianity. Three are the principal divisions.
τοῦ Χριστιανισμοῦ, δηλαδὴ ἡ Ἀνατολικὴ Ὀρθόδοξος
of Christianity, namely, the Eastern Orthodox
Ἐκκλησία, ἡ Δυτικὴ ἢ Καθολικὴ Ἐκκλησία καὶ
Church, the Western or Catholic Church, and
αἱ Διαμαρτυρόμεναι Ἐκκλησίαι. Ὑπάρχουσι πολλαὶ
the Protestant Churches. There are many

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διαμαρτυρόμεναι ἐκκλησίαι, τῶν ὁποίων αἱ κυριώτεραι
protestant churches, of which the chief
εἶναι ἡ Λουθηρανή, ἡ Πρεσβυτεριανή, ἡ Ποιμνιοκρατική,
are the Lutheran, the Presbyterian, the Congregational,
ἡ Βαπτιστική, ἡ Μεθοδιστική, ἡ Ἐπισκοπικὴ καὶ
the Baptist, the Methodist, the Episcopal, and
ἡ Ἀντιτριαδική.
the Unitarian.

Οἱ Χριστιανοὶ εὑρίσκονται κυρίως ἐν Εὐρώπῃ καὶ
The Christians are found chiefly in Europe and
Ἀμερικῇ, πολλοὶ ὅμως τῶν κατοίκων αὐτῶν δὲν
America, but many of the inhabitants of these
πιστεύουσιν εἰς τὴν ὕπαρξιν τοῦ Θεοῦ· οἱ τοιοῦτοι
do not believe in the existence of God; such
ὀνομάξονται διαφόρως ἀθεϊσταί, ὑλισταί, ἀγνωστικοὶ
are called variously atheists, materialists, agnostics,
κτλ. Οἱ ὀπαδοὶ τῆς Ἀνατολικῆς Ἐκκλησίας κατοι-
etc. The adherents of the Eastern Church dwell
κοῦσιν ἐν Ἑλλάδι, Ρωσσίᾳ καὶ ἄλλαις χώραις τῆς ἀνα-
in Greece, Russia, and other countries of East-
τολικῆς Εὐρώπης.
ern Europe.

Εἶναι πολλαὶ ἑορταὶ εἰς τὸ χριστιανικὸν μηναῖον,
There are many feasts in the Christian calendar,
μεταξὺ τῶν ὁποίων εὑρίσκονται τὰ Χριστούγεννα, ἡ
among which are found Christmas, the
ἡμέρα τῆς Περιτομῆς, ἡ ὁποία συμπίπτει μετὰ τοῦ
day of the Circumcision, which coincides with new-
νέου ἔτους, τὰ Θεοφάνεια, τὸ Πάσχα, ἡ ἡμέρα τῆς
year's day, Epiphany, Easter, the day of the
Ἀναλήψεως, ἡ Πεντηκοστή, ἡ ἡμέρα τοῦ Πέτρου καὶ
Ascension, Whitsunday, the day of Peter and

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Παύλου, ἡ Κοίμησις τῆς Θεοτόκου καὶ
Paul, the Assumption of the Blessed Virgin, and
ἡ ἑορτὴ τῶν Ἁγίων Πάντων. Εἶναι ἐπίσης καὶ
the feast of All Saints. There are also
πολλαὶ ἡμέραι εἰς τὰς ὁποίας οἱ Ὀρθόδοξοι καὶ οἱ
many days on which the Orthodox and the
Καθολικοὶ ὀφείλουσι νὰ νηστεύωσιν· τῷ ὄντι, αἱ
Catholics must fast; indeed, the
νηστήσιμοι ἡμέραι εἶναι περισσότεραι ἢ αἱ ἑορταί.
fast-days are more numerous than the feasts.
Ἡ μεγάλη νηστεία ἢ Τεσσαρακοστὴ διαρκεῖ ἀπὸ τῆς
The great fast, or Lent, continues from
καθαρᾶς Δευτέρας μέχρι τοῦ Πάσχα. Ἡ τελευταία
Pure Monday until Easter. The last
ἑβδομὰς τῆς Τεσσαρακοστῆς ὀνομάζεται Μεγάλη
week of Lent is named the Great
Ἑβδομάς, αἱ τρεῖς τελευταῖαι ἡμέραι τῆς ὁποίας εἶναι
Week, the three last days of which are
ἡ Μεγάλη Πέμπτη, ἡ Μεγάλη Παρασκευὴ καὶ τὸ Μέγα
Holy Thursday Good Friday and Holy
Σάββατον. Ἄλλαι νηστεῖαι εἶναι προσέτι αἱ παραμοναὶ
Saturday. Other fasts are moreover the vigils
τῶν μεγάλων ἑορτῶν καὶ ἑκάστη Παρασκευὴ τοῦ
of the great festivals and every Friday of the
ἔτους. Εἰς ταύτας τὰς ἡμέρας εἶναι ἀπηγορευμένον
year. On these days is forbidden
τὸ κρέας, καὶ ἐνίοτε δὲν πρέπει νὰ φάγῃ τις ᾠά,
meat, and sometimes one must not eat eggs,
ἰχθῦς, γάλα, βούτυρον καὶ ἔλαιον.
fish, milk, butter, and oil.

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Ἡ Κυριακὴ Προσευχή
The Lord's Prayer

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

The preceding is the version of the Lord's Prayer which is recited in the public liturgies of the Church; the following is from a Modern Greek version of the New Testament, which is, however, not sanctioned by the Orthodox Greek clergy.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς εἰς ἡμᾶς σήμερον· καὶ συγχώρησον εἰς ἡμᾶς τὰς ἁμαρτίας ἡμῶν, καθὼς καὶ ἡμεῖς συγχωροῦμεν εἰς τοὺς ἁμαρτάνοντας εἰς ἡμᾶς· καὶ μὴ φέρῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ἐλευθέρωσον ἡμᾶς ἀπὸ τοῦ πονηροῦ· διότι σοῦ εἶναι ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας· Ἀμήν.

Conversation Exercise

Πῶς ὡρίσθη ἡ θρησκεία; Εἶναι ἡ θρησκεία κοινωνία μεταξὺ ἑνὸς λατρεύοντος καὶ ἑτέρου λατρευομένου; Εἶναι αὐτὴ[1] *κοινωνία ἀνθρώπου μετὰ τοῦ ὄντος τὸ ὁποῖον πισ-*

[1] It.

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τεύει ὡς Θεόν; Ὑπάρχουσι πολυειδεῖς θρησκεῖαι ἐν τῷ κόσμῳ; Τίνες εἶναι αἱ πρωτεύουσαι θρησκεῖαι ἐν τῷ κόσμῳ; Τίνες εἶναι αἱ κύριαι διαιρέσεις τοῦ Χριστιανισμοῦ; Ὑπάρχουσι πολλαὶ διαμαρτυρόμεναι ἐκκλησίαι; Πόσαι εἶναι αἱ διαμαρτυρόμεναι ἐκκλησίαι; δὲν γνωρίζω· λέγουσιν ὅτι εἶναι μέχρι[1] διακοσίων. Εἴπατέ μοι τὰ ὀνόματα τῶν κυριωτέρων διαμαρτυρομένων ἐκκλησιῶν. Ποῦ εὑρίσκονται κυρίως οἱ Χριστιανοί; Ὑπάρχουσι μεταξὺ τῶν κατοίκων τῆς Εὐρώπης μὴ πιστεύοντες[2] εἰς τὴν ὕπαρξιν τοῦ Θεοῦ; Πῶς ὀνομάζονται οἱ τοιοῦτοι; Ποῦ κατοικοῦσιν οἱ ὀπαδοὶ τῆς Ἀνατολικῆς Ὀρθοδόξου Ἐκκλησίας; Ἀρχίζουσι τοῦτο τὸ οὐσιαστικὸν ὄνομα καὶ τὰ ἐπίθετά του μὲ κεφαλαῖα γράμματα;[3] ναί, πρέπει νὰ ἀρχίζωσιν καὶ τὰ τρία μὲ κεφαλαῖα γράμματα.[4] Ποῦ κατοικοῦσιν οἱ πλεῖστοι[5] τῶν Καθολικῶν; οἱ Καθολικοὶ κατοικοῦσι κυρίως ἐν τῇ νοτίῳ καὶ δυτικῇ Εὐρώπῃ.[6] Εὑρίσκονται ἐπίσης καὶ πολλοὶ Καθολικοὶ ἐν Ἀμερικῇ; Εἶναι Καθολικοὶ οἱ κάτοικοι τῆς νοτίου καὶ κεντρῴας Ἀμερικῆς;[7] Δὲν κατοικοῦσι πολλοὶ Διαμαρτυρόμενοι ἐν τῇ βορείῳ Ἀμερικῇ, δηλαδὴ ἐν ταῖς Ἡνωμέναις Πολιτείαις καὶ τῷ Καναδᾷ;[8]

Τίνες εἶναι αἱ κυριώτεραι ἑορταὶ εἰς τὸ χριστιανικὸν μηναῖον; Μὲ ποίαν ἡμέραν συμπίπτει ἡ ἑορτὴ τῆς Περιτομῆς; Ποία εἶναι ἡ σημασία τῆς λέξεως[9] Easter εἰς τὴν Ἑλληνικήν; Ποῖαι εἶναι περισσότεραι εἰς τὸ χριστιανικὸν μηναῖον, αἱ ἑορταὶ ἢ αἱ νηστεῖαι; Πότε ἄρχεται ἡ Τεσσαρακοστὴ εἰς τὴν Ἑλληνικὴν Ὀρθόδοξον

[1] Upwards of. [2] Disbelievers. [3] Do this substantive (noun) and its adjectives begin with capital letters? [4] Yes, all three must begin with capital letters. [5] The most. [6] Southern and Western Europe. [7] Southern and Central America. [8] In North America, that is to say, in the United States and Canada. [9] What is the meaning of the word?

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Ἐκκλησίαν; Πῶς ὀνομάζεται ἡ τελευταία ἑβδομὰς τῆς μεγάλης Τεσσαρακοστῆς;[1] Ποία εἶναι ἡ σημασία τοῦ Ash Wednesday; δηλοῖ[2] τὴν Καθαρὰν Τετάρτην. Εἶναι προσέτι νηστήσιμοι ἡμέραι καὶ αἱ παραμοναὶ τῶν μεγάλων ἑορτῶν; Εἶναι ἐπίσης νηστεία καὶ ἑκάστη Παρασκευὴ τοῦ ἔτους; Τί εἶναι ἀπηγορευμένον εἰς ταύτας τὰς ἡμέρας; Εἶναι ἐπιτετραμμένον[3] εἰς τὰς νηστείας νὰ φάγῃ τις ᾠά, ἰχθῦς, γάλα, βούτυρον καὶ ἔλαιον; Εἶναι ὁ κανὼν τῆς νηστείας αὐστηρότερος[4] εἰς τὴν Ἀνατολικὴν ἢ εἰς τὴν Δυτικὴν Ἐκκλησίαν; Τίς εἶναι ἡ κεφαλὴ τῆς Δυτικῆς Ἐκκλησίας;[5] ἡ κεφαλὴ τῆς Καθολικῆς Ἐκκλησίας εἶναι ὁ Ἐπίσκοπος Ρώμης ὁ ὁποῖος ὀνομάζεται Πάπας.[6]

[1] The *great* Lent as distinguished from the Advent fast. [2] It means. [3] Permitted, perf. part. pass. of ἐπιτρέπω. [4] More severe. [5] Who is the Head of the Western Church? [6] Pope.

Reading Exercise

Ἡ προφορὰ τῆς ἑλληνικῆς γλώσσης.*

Πρὸ μικροῦ, εἰς ἐπήκοον τῆς Φιλολογικῆς Ἑταιρίας, καθηγητής τις καὶ δεινὸς ὁμηριστὴς ἐποιήσατο σπουδαίαν διάλεξιν περὶ τῆς ἑλληνικῆς προφορᾶς, διατρίψας ἰδίως εἰς τὸ πολυθρύλητον περὶ τοῦ λοιμοῦ χωρίον τοῦ Θουκυδίδου.

* Ἐκ τῆς "Ἀτλαντίδος," ἀδείᾳ τοῦ κ. Σ. Ι. Βλαστοῦ.

The Pronunciation of the Greek Language.*

Recently, before the Philological Society, a certain professor and able Homerist delivered a lecture on the pronunciation of Greek, dwelling especially on the famous passage of Thucydides concerning the plague. "The

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"'Η περὶ τοῦ λοιμοῦ καὶ λιμοῦ ἱστορία παρὰ Θουκυδίδῃ, εἶπεν, ἀναιρεῖ ὅλως τὴν θεωρίαν ὅτι ἡ κατὰ τοὺς νεωτέρους Ἕλληνας ἐκφώνησις τῶν φωνηέντων ἦτο ἡ αὐτὴ καὶ ἐν τοῖς ἀρχαίοις χρόνοις. Ἀλλ' εἶναι παράδοξον ὅτι οἱ ὑπέρμαχοι καὶ τῆς ἑλληνικῆς καὶ τῆς ἀγγλικῆς θεωρίας ἐπικαλοῦνται ὑπὲρ ἑαυτῶν τὸ θουκυδίδειον χωρίον. Τί δὲ λέγει ὁ Θουκυδίδης; Κατὰ τοὺς χρόνους τοῦ λοιμοῦ ἐν Ἀθήναις, οἱ πρεσβύτεροι ἀνεμιμνήσκοντο ἔπους, ᾀδομένου ἐπὶ τῆς παιδικῆς αὐτῶν ἡλικίας. 'Εν δὲ τῷ κακῷ οἷα εἰκὸς ἀνεμνήσθησαν καὶ τοῦδε τοῦ ἔπους, φάσκοντες οἱ πρεσβύτεροι πάλαι ᾄδεσθαι· ἥξει Δωριακὸς πόλεμος καὶ λοιμὸς ἅμ' αὐτῷ. Ἐγένετο μὲν οὖν ἔρις τοῖς ἀνθρώποις μὴ λοιμὸν ὠνομάσθαι ἐν τῷ ἔπει ὑπὸ τῶν παλαιῶν, ἀλλὰ λιμόν· ἐνίκησε δὲ ἐπὶ τοῦ παρόντος εἰκότως λοιμὸν εἰρῆσθαι· οἱ γὰρ ἄνθρωποι πρὸς ἃ ἔπασχον τὴν μνήμην

account in Thucydides concerning λοιμός and λιμός," he said, "overthrows entirely the theory that the pronunciation of the vowels according to the modern Greeks was the same as in ancient times. But it is singular that the partisans both of the Greek and of the English theory invoke in their own favor the Thucydidean extract. Now what does Thucydides say? At the time of the plague in Athens, the elders recalled a saying current in their youth: 'In their misery, as was natural, they remembered also this verse, the old men saying that it had been uttered long ago: *A Dorian war shall come, and plague along with it.* Now there was a dispute among the men that it was not called *plague* (λοιμός) in the verse by the ancients, but *famine* (λιμός); the opinion, however, at the present time

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ἐποιοῦντο· ἦν δέ γε οἶμαί ποτε ἄλλος πόλεμος καταλάβῃ Δωρικὸς τοῦδε ὕστερος καὶ ξυμβῇ γενέσθαι λιμόν, κατὰ τὸ εἰκὸς οὕτως ᾄσονται.' Ἐκ τοῦ χωρίου τούτου γίνεται ἐμφανές, ὅτι ἂν αἱ δύο αὗται λέξεις ἐξεφωνοῦντο κατὰ τὸν αὐτὸν τρόπον καὶ ἀπαραλλάκτως, δὲν ἦτο δυνατὸν νὰ ᾄδηται ὁ στίχος μετὰ τῆς μιᾶς μᾶλλον ἢ μετὰ τῆς ἄλλης λέξεως. ·Ἔπειτα ἐν τοῖς Ἔργοις καὶ Ἡμέραις τοῦ Ἡσιόδου ἀπαντᾷ στίχος, ἔνθα ὁ Ζεὺς λέγεται καταπέμψας 'λιμὸν καὶ λοιμόν'· γελοία δὲ θὰ ἦτο ἡ ὑπόθεσις ὅτι ἀμφότεραι αἱ λέξεις προεφέροντο *leemon*."

prevailed naturally that plague had been said; for the men made the account to agree with what they were suffering. But, I suppose, if another Dorian war ever come upon them after this, and a famine happen to exist, in all probability they will say the verse accordingly.' From this extract it is evident that if the two words were pronounced in the same way and exactly alike it was not possible for the line to be uttered with the one more than with the other word. Then in the 'Works and Days' of Hesiod there occurs a line where Jupiter is said to be sending down famine and plague; the supposition would be ridiculous that both the words were pronounced *leemon*."

Ταῦτα ὁ διαπρεπὴς ὁμηριστής· ἀλλ' εἶναι πρόδηλον ὅτι τὸ ζήτημα δὲν ἐτέθη ὀρθῶς. Οὐδεὶς ἰσχυρίζεται ὅτι οἱ νῦν Ἕλληνες προφέ-

Thus far the famous Homerist; but it is evident that the question has not been presented correctly. No one holds that the

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ρουσι τὰ ἀρχαῖα γράμματα καὶ τοὺς φθόγγους ἀπαραλλάκτως ὅπως οἱ παλαιοὶ Ἀττικοί· ὅτι εἰς τὴν ἐκφώνησιν ἐπῆλθέ τις φθορά, εἶναι ἀναμφισβήτητον, ἄλλως τε καὶ διότι οὐδέποτε οὐδαμοῦ ἐν οὐδεμιᾷ γλώσσῃ διεφυλάχθη καθ' ὅλα ἀναλλοίωτος καὶ ἀλώβητος ἡ ἐκφώνησις τῶν φθόγγων. Ἐκ τοῦ προμνημονευθέντος χωρίου συνάγεται ὅπως δήποτε ὅτι ἡ κατὰ τὸ ἐρασμικὸν σύστημα προφορὰ τοῦ λοιμὸς (δηλαδὴ λοϊμὸς) εἶναι ἀστήρικτος, καὶ ὅτι, ὡς παρετήρησεν ἤδη πρὸ ἑξήκοντα πέντε καὶ περιπλέον ἐτῶν ὁ Οἰκονόμος, τὸ λοιμὸς καὶ λιμὸς τοῦ Θουκυδίδου συμμαχεῖ μᾶλλον πρὸς τὴν ἡμετέραν ἢ τὴν ἐρασμικὴν προφοράν· Βεβαίως αἱ δύο αὗται λέξεις δὲν ἦσαν πάντη τοὐτόφωνοι· ἦσαν ὅμως ἐξ ἅπαντος ὁμοιοφωνότατα πρὸς ἀλλήλας· εἰ δὲ μή, δὲν ἠδύναντο οἱ διαφερόμενοι νὰ ἀνταλλάξωσιν αὐτὰς εὐκόλως τὴν μίαν πρὸς τὴν ἄλλην, ἐκ-

present Greeks pronounce the ancient letters and diphthongs exactly in the same way as the ancient Attics; that some corruption has come into the pronunciation is not to be doubted, for, besides, never anywhere in any language has the pronunciation of the sounds been preserved in all respects unchanged and uncorrupted. From the above-cited passage it is at any rate to be inferred that the pronunciation of λοιμός according to the Erasmian system (that is to say, *loimos*) is unsupported, and that, as Oikonomos remarked sixty-five years and more ago, the λοιμός and λιμός of Thucydides argues more strongly in favor of our pronunciation than of the Erasmian. Certainly these two words were not exactly of the same sound; but they were decidedly very much alike in sound to each other; otherwise the

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λαμβάνοντες ἑκάτεροι τὴν ἑτέραν ἀντὶ τῆς ἑτέρας. Ὡς προσεπάγεται ὁ προμνημονευθεὶς σοφώτατος Ἕλλην, ἡ διαφορὰ τῶν δύο τούτων ὀνομάτων, λοιμὸς καὶ λιμός, ἦτο στοιχείων, οὐχὶ συλλαβῶν διαφορά· τὸ οι στοιχεῖον διέφερε τοῦ ι κατὰ τὴν ἐκφώνησιν ὅσον καὶ τὸ Υ τοῦ Ι· ἂν δὲ τὸ λοιμὸς προεφέρετο λοϊμός, θὰ διέφερε παραπολὺ τοῦ λιμός, καὶ τότε οὔτε ἀμφιβολία οὔτε ἔρις θὰ ἐγεννᾶτο περὶ τῆς σημασίας τῶν δύο λέξεων. Ὥστε αἱ ἐναντιολογίαι τοῦ καθηγητοῦ καταπίπτουσιν ἀφ' ἑαυτῶν.

disputants had not been able to change them one for the other, each understanding the one instead of the other. As the above-mentioned most learned Greek adds, the difference in these two words was a difference of letters, not of syllables; the character οι differed from ι in sound just as Υ from Ι; but if λοιμός were pronounced *loimos*, it would differ very greatly from λιμός, and then there would have arisen no doubt and no dispute concerning the meaning of the two words. Thus the adverse arguments of the professor fall of themselves.

VERBS

ἐποιήσατο, aor. ind. mid. (ancient form), ποιῶ(έω), to do, make.

διατρίψας, aor. part. διατρίβω, to dwell, stay.

εἶπε, 2d aor. ind. λέγω, to say.

ἀναιρεῖ, pres. ind. ἀναιρῶ(έω), to part with, abolish.

ἐπικαλοῦνται, pres. ind. ἐπικαλοῦμαι, to invoke, quote.

ἀνεμιμνήσκοντο, imp. ind. mid. ἀναμιμνήσκω, to remember.

ᾀδομένου, pres. part. pass. ᾄδω, to sing, say.

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(The following fourteen are the ancient forms found in the extract from Thucydides; many of them, it will be seen, are the same as the modern forms.)

ἀνεμνήσθησαν, aor. mid. *ἀναμιμνήσκω*, to remember.
φάσκοντες, pres. part. *φημί*, to say.
ᾄδεσθαι, aor. inf. pass. *ᾄδω*, to sing, say.
ἥξει, fut. *ἥκω*, to arrive, come.
ὠνομάσθαι, aor. inf. pass. *ὀνομάζω*, to name, call.
ἐνίκησε, aor. ind. *νικῶ(άω)*, to conquer, prevail.
εἰρῆσθαι, aor. inf. pass. *λέγω*, to say.
ἔπασχον, imp. ind. *πάσχω*, to suffer.
ἐποιοῦντο, imp. ind. *ποιῶ(έω)*, to do, make.
οἶμαι (*οἴομαι*), pres. ind., to suppose.
καταλάβῃ, aor. subj. *καταλαμβάνω*, to come upon, befall.
ξυμβῇ, aor. subj. *ξυμβαίνω* (*συμβαίνω*), to coincide.
γενέσθαι, pres. inf. *γίγνομαι*, to become, be.
ᾄσονται, fut. mid. *ᾄδω*, to sing, say.

ἐξεφωνοῦντο, imp. ind. pass. *ἐκφωνῶ(έω)*, to pronounce.
ᾄδηται, aor. subj. pass. *ᾄδω*, to sing, say.
ἀπαντᾷ, pres. ind. *ἀπαντῶ(άω)*, to meet, occur.
καταπέμψας, aor. part. *καταπέμπω*, to send down.
προεφέροντο, imp. ind. pass. *προφέρω*, to pronounce.
ἐτέθη, aor. ind. pass. *θέτω*, to place.
ἰσχυρίζεται, pres. ind. *ἰσχυρίζομαι*, to assert.
ἐπῆλθε, aor. ind. *ἐπέρχομαι*, to come upon, happen.
διεφυλάχθη, aor. ind. pass. *διαφυλάττω*, to preserve.
προμνημονευθέντος, aor. part. pass. *προμνημονεύω*, to cite before.
συνάγεται, pres. ind. pass. *συνάγω*, to infer.
παρετήρησε, aor. ind. *παρατηρῶ(έω)*, to remark.
συμμαχεῖ, pres. ind. *συμμαχῶ(έω)*, to be allied with.

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διαφερόμενοι, pres. part. mid. διαφέρω, to differ, (middle) to quarrel.
ἀνταλλάξωσι, aor. subj. ἀνταλλάσσω, to exchange.
ἐκλαμβάνοντες, pres. part. ἐκλαμβάνω, to understand.
προσεπάγεται, pres. ind. mid. προσεπάγω, to add.
διέφερε, imp. ind. διαφέρω, to differ.
θὰ ἐγεννᾶτο, condit. pass. γεννῶ(άω), to bear, bring forth.
καταπίπτουσι, pres. ind. καταπίπτω, to fall down.

Grammar

PREPOSITIONS—*αἱ προθέσεις*

There are eighteen prepositions, governing some one, some two, and some three cases; those governing more than one case have different meanings with the different cases. They usually govern the same case in the modern form of the language that they do in the ancient, although not invariably.

(A.) GOVERNING THE GENITIVE, *ἀντί*, *ἀπό*, *ἐκ* or *ἐξ*, *πρό*—

1. *Ἀντί*, instead of, for, against:

ἔρχομαι ἀντὶ τοῦ ἀδελφοῦ μου, I come instead of my brother;

ἠκούσατε ὅτι ἐρρέθη ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος*, ye have heard that it hath been said, an eye for an eye and a tooth for a tooth (Matt. v. 38);

ἠγόρασα τὸ βιβλίον ἀντὶ δώδεκα δραχμῶν, I bought the book for twelve drachmas;

* An archaic form of the aor. pass. of *λέγω*—*ἐλέχθη* is the form in common use, although the other is still encountered occasionally.

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ἀντὶ νὰ σιωπήσῃ ἐψεύσθη, instead of keeping silent, he told a lie.

2. Ἀπό, from (of time or place), for, since:

ἔφυγεν ἀπὸ τῆς πόλεως, he fled from the city;
ἀπὸ καιροῦ εἰς καιρόν, from time to time;
κατοικῶ ἐνταῦθα ἀπὸ τριῶν ἑβδομάδων, I have lived here for three weeks.

ἀπό is followed in the vernacular, and not infrequently also in the cultivated language, by the accusative. It is also used in the vernacular to express a casual relation (instead of *ἐκ*, *ἐξ*), thus: *ἀπέθανεν ἀπὸ πεῖναν*, he died of starvation.

3. Ἐκ (*ἐξ* before a word with initial vowel), of, out of, from:

ἦλθον ἐκ (or *ἐξῆλθον*) *τῆς οἰκίας*, I came out of the house;
ἀπέθανεν ἐκ φθίσεως, he died of consumption;
γνωρίζω αὐτὸν ἐξ ὄψεως, I know him by sight.

4. Πρό, before (of time or place), ago:

ἦλθε πρὸ ἑνὸς ἔτους, he came a year ago;
πρὸ μεσημβρίας, before noon, antemeridian (*π. μ.*, A. M.);
τοῦτο συνέβη πρὸ τῶν ὀφθαλμῶν μου, this happened before my eyes.

The *ο* of *πρό* is not elided before a word beginning with a vowel; that of *ἀπό* is so elided.

(B.) Governing the Dative, *ἐν*, *σύν*—

5. Ἐν, in (of time or place):

τοῦτο συνέβη ἐν τῇ νεότητί μου, this happened in my youth;

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εὑρίσκεται ἐν ἐσχάτῃ ἀνάγκῃ, he is in extreme want; *κατοικεῖ ἐν Ἀθήναις*, he lives in Athens.

ἐν is usually replaced by *εἰς* with the accusative.

6. *Σύν*, with:

ἀνεχώρησε σὺν γυναιξὶ καὶ τέκνοις, he went away with wife and children.

σύν is employed only very rarely and in the most elevated style, and then usually in such expressions as *σὺν Θεῷ*, with God's help. It is replaced generally by *μετά* with the genitive or (more commonly) by *μέ* with the accusative.

(C.) Governing the Accusative, *ἀνά*, *εἰς*, *μέ*—

7. *Ἀνά*, up, upon, throughout, by:

ἀνὰ πᾶσαν τὴν Εὐρώπην, throughout all Europe;

οἱ στρατιῶται ἐβάδιζον ἀνὰ δύο, the soldiers marched two by two (by twos);

ἀνὰ πᾶσαν ἡμέραν, each day, daily.

8. *Εἰς*, at, in, to, towards:

μένω εἰς τὴν οἰκίαν, I remain in the house;

πηγαίνω εἰς τὴν ἐκκλησίαν, I go into the church;

μεταφράζω τὸ ἄρθρον εἰς τὴν Ἑλληνικήν, I am translating the article into Greek;

πηγαίνω εἰς τὸν θεῖόν μου, I am going to my uncle;

ἦτο εἰς τοῦ βιβλιοπώλου, he was at the bookseller's (shop); in this case *εἰς* appears to govern the genitive, but it really governs *τὸ κατάστημα* (the shop), understood.

9. *Μέ*, the vernacular form, in very common use, of *μετά*, with:

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ὁ πατὴρ μὲ τὰ τέκνα του, the father with his children;
μὲ ὅλον τὸν πλοῦτόν σας δὲν εἶσθε εὐτυχής, with all your wealth you are not happy;
μὲ ὅλην τὴν κακοδιαθεσίαν του εἶναι εὐτυχής, with all (notwithstanding, or in spite of) his poor health he is happy.

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LESSON TWENTY-SEVENTH

ΜΑΘΗΜΑ ΕΙΚΟΣΤΟΝ ΕΒΔΟΜΟΝ

Τὰ *φαγητά*

Meals

Τρώγομεν διάφορα φαγητὰ κατὰ τὴν ἡμέραν· ὀνομά-
We eat several meals in the day; these
ζονται δὲ πρόγευμα, γεῦμα καὶ δεῖπνον. Τὸ κυριώτερον
are breakfast, dinner, and supper. The principal
φαγητὸν τῆς ἡμέρας εἶναι τὸ γεῦμα. Οἱ κάτοι-
meal of the day is the dinner. The inhabi-
κοι τῶν πόλεων γευματίζουσι συνήθως τὸ ἑσπέρας,
tants of the cities dine usually in the evening,
τρώγοντες τὸ ἄριστον περὶ μεσημβρίαν. Πολλάκις
eating the luncheon about noon. Often
δειπνοῦσιν ἀργὰ τὸ ἑσπέρας μετὰ τὸ θέατρον, καὶ
(people) sup late in the evening after the theatre, and
πολλοὶ ἔχουσι 'τὴν συνήθειαν νὰ τρώγωσι πρόχειρον
many have the habit of eating a
ἑστίαμα καὶ νὰ λαμβάνωσι ποτήριον οἴνου, οὐισκίου
snack and of taking a glass of wine, whiskey,
ἢ ζύθου ὀλίγον πρὶν κατακλιθῶσιν.
or beer a little before going to bed.

Τὸ πρόγευμα πρέπει νὰ ᾖναι ἐλαφρόν τι φαγητὸν
The breakfast should be a light meal

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συνιστάμενον ἐκ κυπέλλου καφέ, τεΐου, σοκολάτας ἢ
consisting of (a) cup of coffee, tea, chocolate, or
κακάου, μὲ ἀρτίδιον καὶ βούτυρον ἢ μερικὰ τεμάχια
cocoa, with a roll and butter or a few slices
πεφρυγμένου ἄρτου (φρυγανιᾶς). Πρὸς τούτοις
of toasted bread (toast). To this
ἐνίοτε προστίθεται τμῆμα καπνιστοῦ κρέατος, χοι-
sometimes is added a rasher of smoked meat (bacon),
ρομέρι μὲ αὐγὰ τηγανιστά, μίαν κοτολέτταν ἢ μπιφτέκι.
ham and fried eggs, a cutlet, or beefsteak.
Ὠιὰ (αὐγὰ) μαγειρεύονται διαφόρως· ᾠὰ βραστὰ (ᾠὰ
Eggs are prepared in different ways; boiled eggs
πολὺ βεβρασμένα καὶ ᾠὰ μελᾶτα), ᾠὰ κτυπητὰ ἢ
(hard boiled and soft boiled), scrambled eggs, or
σφογγᾶτον. Ἀρχίζουσι συνήθως τὸ πρόγευμα μὲ
omelet. They begin usually the breakfast with
ὀπωρικόν· μῆλα, ἀπίδια, ροδάκινα, πορτοκάλλια, σταφυλὰς
fruit: apples, pears, peaches, oranges, grapes,
ἢ μόρα, τοιαῦτα ὁποῖα τὰ χαμαικέρασα, βατόμουρα,
and berries, such as strawberries, blackberries,
κορινθιακὰς σταφίδας, κτλ. Οἱ Ἄγγλοι ἀγαπῶσι νὰ
currants, etc. The English like to
τρώγωσι κατὰ τὸ τέλος τοῦ προγεύματος ὀλίγον γλυκὸν
eat at the end of the breakfast a little jam
ἢ παλάθην.
or marmalade.

Οἱ τρώγοντες ὀλίγον εἰς τὸ πρόγευμα λαμβάνουσι
Those who eat little at breakfast take
κάτι τι θρεπτικώτερον εἰς τὸ ἄριστον· αὐτὸ τὸ φαγητὸν
something more substantial at lunch; this meal,
ὅμως εἶναι συνήθως σχετικῶς ἐλαφρόν· διὰ τοὺς
however, is usually rather light; for the

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πλείστους ἀρκεῖ τεμάχιον ψυχροῦ κρέατος ἢ βουτυρό-
most people suffices a slice of cold meat or a sand-
ψωμον.
wich.

Τὸ γεῦμα ἀποτελεῖται συνήθως ἐκ μερικῶν
The dinner is made up usually of several
παραθεμάτων. Κατ' ἀρχὰς συμποσίου τινός, π.χ. (παρα-
courses. At the beginning of a banquet, *e. g.* (for
δείγματος χάριν), φέρουσιν ὠμὰ ὄστρεα ἢ ἄλλα
example), they bring raw oysters or other
ὀστρακόδερμα, ἀναλόγως τῆς ὥρας τοῦ ἔτους, καὶ τοῦτο
shell fish, according to the season, and this
τὸ παράθεμα ἀκολουθεῖται ὑπὸ εἴδους τινὸς ζωμοῦ.
course is followed by soup of some kind.
Πρὸς τούτοις τρώγομεν ἰχθῦς μὲ γεώμηλα. Μεταξὺ
After this we eat fish with potatoes. Among
τῶν καλλίστων ἰχθύων εἶναι ὁ σωλομός, ὁ τρώκτης,
the best fish are salmon, trout,
ὁ σκόμβρος, ἡ μουρούνα, ἡ γλῶσσα, ὁ ρόμβος, ἡ σμαρὶς
mackerel, codfish, sole, turbot, smelts,
καὶ ἡ τρίγλη. Οἱ ἀστακοί, οἱ καρκῖνοι καὶ αἱ καρίδες
and mullet. Lobsters, crabs, and shrimps
εἶναι πολὺ εὔχυμοι. Ἀφ' οὗ ἐτελειώσαμεν τὸ
are very tasty. After we have finished this
παράθεμα τοῦτο φέρουσι προβείας φλογίδας (μπριζόλες),
course they bring mutton chops,
νεφρά, πάγκρεας, μοσχοκεφάλι, μυελὸν τηγανιστόν,
kidneys, sweetbread, calf's head, fried brains,
ἀρτόκρεας ἢ τὰ παρόμοια, μὲ λάχανα. Μετὰ ταῦτα
vol-au-vent, or the like, with vegetables. After that
παραθέτουσι πουλάμια ἢ κυνήγιον μὲ σαλάταν.
they serve chicken or game with salad.

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Εἰς τὸ τράγημα, ἢ ἐπιδόρπιον, τρώγομεν γλυκύσματα
At the sweet course, or dessert, we eat sweets of
διαφόρων εἰδῶν, ὀπωρικὰ καὶ τυρόν. Τελειόνομεν τὸ
various kinds, fruit, and cheese. We finish the
συμπόσιον μὲ μικρὸν κύπελλον καφὲ καὶ μυρωδᾶτον
banquet with a small cup of coffee and liq-
ποτόν. Μετὰ τὸ γεῦμα οἱ ἄνδρες συνήθως καπνίζουσι
ueur. After the dinner the men usually smoke
πούρα ἢ σιγαρέττα, καὶ αἱ γυναῖκες φλυαροῦσιν.
cigars or cigarettes, and the women gossip.

Conversation Exercise

Ποσάκις[1] τρώγει τις κατὰ τὴν ἡμέραν; Ποῖα εἶναι
τὰ φαγητά; Εἴπετέ μοι πῶς ὀνομάζεται τὸ κυριώτατον
φαγητὸν τῆς ἡμέρας. Πότε γευματίζουσιν οἱ κάτοικοι
τῶν πόλεων; Τίνες γευματίζουσι συνήθως τὸ ἑσπέρας;
Τίνες δειπνοῦσιν ἀργὰ τὸ ἑσπέρας μετὰ τὸ θέατρον; οἱ
κάτοικοι τῶν πόλεων. Ποίαν συνήθειαν ἔχουσι πολλοὶ
ἄνθρωποι; πολλοὶ ἔχουσι τὴν συνήθειαν νὰ τρώγωσι
πρόχειρον ἐστίαμα καὶ νὰ λαμβάνωσι ποτήριον οἴνου,
οὐισκίου ἢ ζύθου ὀλίγον πρὶν κατακλιθῶσιν. Εἶναι αὕτη
καλὴ συνήθεια; τοῦτο ἐξαρτᾶται κατὰ μέγα μέρος ἐκ τῆς
ἀτομικῆς γνώμης· ἐὰν τρώγῃ καὶ πίνῃ τις μετρίως, πι-
στεύω ὅτι συνήθως δὲν βλάπτει τὴν ὑγείαν.[2] Πρέπει νὰ
ἦναι ἐλαφρὸν τὸ πρόγευμα; Ἐκ τίνος πρέπει νὰ συνι-
στᾶται τὸ πρόγευμα; Ποῖον προτιμᾶτε, τὸν καφέν, τὸ
τέϊον ἢ τὴν σοκολάταν; Ἀγαπᾶτε ἀρτίδια ἢ προτιμᾶτε
πεφρυγμένον ἄρτον; προτιμῶ τεμάχιον ἁπλοῦ ἄρτου, ἂν

[1] How often? [2] That is in great measure a matter of individual opinion; if one eats and drinks moderately I do not think that it is ordinarily injurious to the health.

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ἀγαπᾶτε.[1] Ἐφάγετε καπνιστὸν κρέας ἢ χοιρομέρι μὲ αὐγὰ τηγανιστὰ εἰς τὸ πρόγευμά σας; Πῶς θέλετε νὰ μαγειρεύωνται τὰ ᾠά; Προτιμᾶτε τὰ ᾠὰ μελᾶτα ἢ πολὺ βεβρασμένα; Θέλετε νὰ λάβητε ᾠὰ κτυπητὰ ἢ σφογγᾶτον; Ἀρχίζετε τὸ πρόγευμα μὲ ὀπωρικόν; Ποῖον ὀπωρικὸν προτιμᾶτε; Θέλετε νὰ φάγητε ροδάκινα ἢ μόρα; Δὲν ἀγαπᾶτε τὰς σταφυλάς; Τρώγετε πορτοκάλλια κατὰ τὸν χειμῶνα; Τρώγετε συνήθως ὀλίγον γλυκὸν κατὰ τὸ τέλος τοῦ προγεύματος; Λαμβάνουσιν οἱ τρώγοντες ὀλίγον εἰς τὸ πρόγευμα κἄτι τι θρεπτικώτερον εἰς τὸ ἄριστον; Δὲν εἶναι συνήθως τὸ φαγητὸν τοῦτο σχετικῶς ἐλαφρόν; Τί ἀρκεῖ διὰ τοὺς πλείστους; Τρώγετε ὑμεῖς πλέον ἢ ἓν βουτυρόψωμον εἰς τὸ ἄριστον; Δὲν ἀρκεῖ τεμάχιον ψυχροῦ κρέατος δι' ὑμᾶς;[2]

Ἀποτελεῖται τὸ γεῦμα ἐκ μερικῶν παραθεμάτων; Τί φέρουσι κατ' ἀρχὰς συμποσίου τινός; Ἀγαπᾶτε τὰ ὀστρακόδερμα; Προτιμᾶτε ὄστρεα τῶν ἄλλων ὀστρακοδέρμων; Κατὰ ποίαν ὥραν τοῦ ἔτους εἶναι πρέπον[3] νὰ τρώγῃ τις ὄστρεα; κατὰ τοὺς μῆνας εἰς τοὺς ὁποίους εὑρίσκεται τὸ γράμμα ρ.* Ἀκολουθεῖται αὕτη ἡ περιφορὰ ὑπὸ εἴδους τινὸς ζωμοῦ; Τίνα εἴδη ἰχθύων εἶναι τὰ κάλλιστα; Δὲν εἶναι εὔχυμοι οἱ ἀστακοί, οἱ καρκῖνοι καὶ αἱ καρίδες; Τί φέρουσι κατὰ τὴν εἴσοδον;[4] Ἀγαπᾶτε νεφρά, πάγκρεας, μυελὸν τηγανιστόν, ἀρτόκρεας καὶ τὰ παρόμοια; Ἐκ τίνος συνίσταται τὸ ἑπόμενον παράθεμα; Τί λαμβάνομεν εἰς τὸ τράγημα; Τί πίνουσι

[1] If you please. [2] Is not a slice of cold meat enough for you? [3] Is it proper. [4] *Entrée.*

* The absence of r in the month conveys another warning to the Greeks. They say:

Ὅσοι μῆνες δὲν ἔχουν ρ,
Βάλε 's τὸ κρασὶ νερό.

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μετὰ τὸ γεῦμα; Τί *προτιμᾶτε νὰ καπνίζητε, πούρα*[1] *ἢ σιγαρέττα;*

[1] Σιγάρον signifies either a cigar or a cigarette. Pipe, *ἡ καπνοσῦριγξ*, or more usually *πίπα*· tobacco, *ὁ καπνός*, lit. smoke. *Αὐτὸς ὁ καπνὸς δὲν πίνεται*, this tobacco does not smoke (lit. drink) well.

Reading Exercise

John Stuart Blackie.*

Εἷς *τῶν λόγων δι' οὓς οἱ Βρεττανοὶ ἀπολαύουσιν ἐν τῷ ἐξωτερικῷ γοήτρου καὶ φήμης δικαίας, εἶναι αὐτὴ ἡ τιμὴ ἧς τυγχάνουσιν ἐν τῷ ἔθνει, οὐ μόνον οἱ ὕψιστοι καὶ περιφανέστατοι τῶν ἀνδρῶν αὐτοῦ, ἀλλὰ καὶ οἱ εὐδοκίμως ὑπηρετήσαντες καὶ διακριθέντες. Γίνεται δὲ τοῦτο ἄνευ ἀψικόρου θορύβου καὶ ὑπερβολῆς κακοζήλου, ματαιούσης αὐτὸν τὸν σκοπόν, ἀλλ' ἐν λελογισμένῃ καὶ μεμαρτυρημένῃ ἐρεύνῃ αὐτῶν τῶν πραγμάτων.*

Ἡ *ἄρτι δημοσιευθεῖσα βιογραφία τοῦ καθηγητοῦ* I. Σ. Βλάκη *παρέχει ἐπί-*

* Βιβλιοκρισία, *ἐκ τῆς* "Ατλαντίδος," *ἀδείᾳ τοῦ κυρίου* Σ. I. Βλαστοῦ.

John Stuart Blackie.*

One of the reasons why the British enjoy prestige and just renown abroad is the honor which not only the highest and most famous of its men, but also those who have served it well and have distinguished themselves, acquire in the nation. This takes place without inconstant bustle and reprehensible exaggeration, frustrating the very object, but in reasoned and attested examination of the facts.

The recently published biography of Professor J. S. Blackie furnishes a

* A Review, from "Atlantis," with permission of Mr. S. J. Vlasto.

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καιρον παράδειγμα τοῦ ἐν πᾶσιν ἐρρύθμου καὶ λογικοῦ δημοσίου βίου τῶν Βρεττανῶν. Τὸ δίτομον τοῦτο σύγγραμμα* περιποεῖ τιμὴν εἰς τὴν λογίαν καὶ καλλιεπῆ δέσποιναν, ἥτις ἀμέσως μετὰ τὸν θάνατον τοῦ Βλάκη ἐπελήφθη τοῦ ἔργου, κινεῖ δὲ ζωηρὸν τὸ ἐνδιαφέρον ἡμῶν τῶν ἑλλήνων, ὧν τὴν πατρίδα καὶ τὴν γλῶσσαν θερμῶς ἠγάπησε καὶ ἐξυπηρέτησεν ὁ ἀοίδιμος ἀνήρ.

timely example of the in all things measured and logical public life of the British. This two-volume work does credit to the learned and eloquent lady who, immediately after the death of Blackie, undertook the task, and also excites the lively interest of us Greeks whose land and language the man of blessed memory warmly loved and served.

Σπανία εἶναι ἡ ἐπιτυχία μεθ' ἧς ἡ κυρία Στόδδαρτ ἀφηγεῖται τὰ κατὰ τὴν ἰσόβιον δράσιν ἀνδρὸς τόσῳ πολυμαθοῦς, πολυασχόλου καὶ πολυπείρου ὡς τοῦ Βλάκη. Ἀμφότεροι δὲ οἱ τόμοι οὗτοι εἶναι μεστοὶ ἐνδιαφέροντος πολυμεροῦς. Καὶ τὰ μὲν ἄλλα τοῦ βίου ἀναγκαζόμεθα νὰ παρέλθωμεν ἐπιτροχάδην· θὰ ἐνδιατρίψωμεν ὅμως ἐκτενέστερον ἐπὶ τῆς ἀφορώσης εἰς τὰς ἑλληνικὰς σπουδὰς δρά-

Rare is the success with which Madame Stoddard relates the history of the lifelong activity of a man so erudite, busy, and experienced as Blackie. Both of these volumes are, indeed, full of varied interest, but we are compelled to pass briefly over the other details of the life; we shall, however, dwell more at length upon the influence upon Greek studies of this Philhellene

* John Stuart Blackie; a Biography. By Anna M. Stoddard, Edinburgh and London, Blackwood. 1895.

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σεως τοῦ φιλέλληνος καὶ ἑλληνομαθοῦς καθηγητοῦ.

Ὁ Βλάκης κατήγετο ἐξ ἀρχαίας οἰκογενείας ἧς τὰ μέλη πρὸ ἑνὸς καὶ πλέον αἰῶνος μετήρχοντο τὸν ἰατρὸν κληρονομικῶς. Ἀλλ' ὁ πατὴρ αὐτοῦ διηύθυνε τράπεζαν ἐν Γλασκώβῃ, ὅπου ὁ Ἰωάννης ἐγεννήθη τῷ 1809. Ἐκπαιδευθεὶς ἐν Ἀβερδήνῃ ἐπεδόθη τὸ πρῶτον εἰς τὰ νομικά· ἀλλ' ἡ ἐν δικηγορικῷ γραφείῳ ὑπηρεσία δὲν τὸν ἔθελγεν. Ὅθεν μετέβη εἰς Ἐδιμβοῦργον ὅπως, τελειοποιήσας τὰς σπουδὰς αὐτοῦ χειροτονηθῇ ἱερεύς· ἐκεῖ δὲ ἐδίδασκον τότε, ὁ μέγας ἑλληνιστὴς Dunbar καὶ ὁ περίφημος καθηγητὴς τῆς φιλοσοφίας Σὶρ Γουλιέλμος Ἀμιλτών, οὗ τὸ φιλικὸν διαφέρον ηὐτύχησε νὰ προσεταιρισθῇ ὁ νέος Βλάκη. Ἀλλ' οὐδὲ τὸ κληρικὸν στάδιον δὲν προσείλκυεν αὐτόν· ὅθεν μεταβὰς εἰς Βόννην ἐφοίτησεν εἰς τὸ ἐκεῖ πανεπιστήμιον καὶ ἐκεῖθεν περιώδευσεν ἀνὰ τὴν Γερμα-

and learned Greek professor.

Blackie was descended from an old family, the members of which had for a century and more followed hereditarily the profession of medicine. But his father was manager of a bank in Glasgow, where John was born in 1809. Educated in Aberdeen, he was advanced first to the law, but employment in a law office did not attract him. Therefore he went to Edinburgh in order that, when he had completed his studies, he might be ordained a clergyman. At that time there were teaching there the great hellenist Dunbar and the celebrated professor of philosophy Sir William Hamilton, whose friendly interest young Blackie succeeded in winning. But neither did a clerical career attract him; so, going to Bonn, he attended the university there, and

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νίαν καὶ Ἰταλίαν, διατρίψας ἐπί τινα χρόνον ἐν Ρώμῃ, ὅπου συνέδεσε στενὰς σχέσεις μετὰ τοῦ περιφήμου Γερμανοῦ ἀρχαιολόγου Gerhard καὶ μετὰ τοῦ Βοῦνσεν. Ἡ ἐν Γερμανίᾳ διατριβὴ αὐτοῦ ἤσκησεν ὁριστικὸν ἐπὶ τοῦ χαρακτῆρος καὶ τῶν φιλολογικῶν αὐτοῦ ἰδεῶν δρᾶσιν, ὡς καὶ αἱ σχέσεις αὐτοῦ αὗται. Τῷ 1839 διωρίσθη καθηγητὴς τῆς Λατινικῆς ἐν Ἀβερδήνῃ, τῷ δὲ 1852 ἐξελέγη καθηγητὴς τῆς ἑλληνικῆς ἐν Ἐδιμβούργῳ, τηρήσας τὴν ἕδραν ταύτην μέχρι τοῦ 1881, ὅτε ἀπεσύρθη ἐπὶ συντάξει. Ἐτελεύτησε δὲ τὴν 2 Μαρτίου παρελθόντος, ἄγων τὸ 85 ἔτος τῆς ἡλικίας.

thence travelled through Germany and Italy, remaining for some time in Rome, where he contracted a firm intimacy with the renowned German archæologist Gerhard and with Bunsen. His sojourn in Germany exercised a definite influence upon his character and philological ideas, as did also these friendships. In 1839 he was appointed Professor of Latin in Aberdeen, and in 1852 he was chosen Professor of Greek in Edinburgh, retaining this chair until 1881 when he retired upon a pension. He died on the 2d of last March, in the 85th year of his age.

Τοῦ Βλάκη ἡ προσωπικότης ὑπῆρξε μία τῶν γνωστοτάτων καὶ προσφιλεστάτων καὶ ἐν Σκωτίᾳ, ὅπου ἐτήρησε ζῶσας πάσας τὰς ἀρχαίας τῆς χώρας παραδόσεις καὶ ὅπου ἀνεζωογόνησε τὴν σπουδὴν τῆς ἐγχωρίου Οὐαλικῆς γλώσσης, καὶ ἐν Ἀγ-

The personality of Blackie was one of the best known and best loved both in Scotland, where he kept alive all the ancient traditions of the country and where he revived the study of the native Celtic tongue, and in England,

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γλίᾳ ὅπου συνεδέετο διὰ στενῶν σχέσεων μετὰ πάντων τῶν κατὰ τὸν μακρὸν αὐτοῦ βίον ἀκμασάντων ἐπιφανῶν ἀνδρῶν. Ἰσχυρὸν δὲ ἀρωγὸν ἐν τῷ ἀγῶνι τοῦ βίου ἔσχε τὴν εὐγενῆ καὶ σεβαστὴν αὐτοῦ σύζυγον, ἣν ἐνυμφεύθη νέος ἤδη ὢν καὶ μετὰ δεινὸν καὶ καρτερικὸν ἀγῶνα κατὰ τῆς ἀντιστάσεως τῶν γονέων αὐτῆς.

where he bound himself with strong ties to all the eminent men who flourished throughout his long life. He had a powerful assistant in his life work in his amiable and venerated wife, whom he married while still a young man, although after a long and persevering struggle against the opposition of her parents.

Οὕτως, ἐν συντόμῳ, ἔχουσι τὰ κατὰ τὸν βίον τοῦ Βλάκη. Ἀλλ' ἰδίως ἐνδιαφέρει ἡμᾶς ἡ περὶ τὴν ἑλληνικὴν φιλολογίαν καὶ γλῶσσαν δρᾶσις τοῦ ἀνδρός.

This is in brief the history of Blackie's life. But the influence of the man upon Greek philology and language especially interests us.

Verbs

ἀπολαύουσι, pres. ind. ἀπολαύω, to enjoy.
τυγχάνουσι, pres. ind. τυγχάνω, to reach, acquire.
ὑπηρετήσαντες, aor. part. ὑπηρετῶ(έω), to serve.
διακριθέντες, aor. part. mid. διακρίνω, to distinguish.
γίνεται, pres. ind. γίνομαι, to take place, become.
ματαιούσης, pres. part. fem. ματαιῶ(όω-όνω), to frustrate.
λελογισμένῃ, perf. part. λογίζομαι, to reason, reflect.
μεμαρτυρημένῃ, perf. part. pass. μαρτυρῶ(έω), to affirm, bear witness.

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δημοσιευθεῖσα, aor. part. pass. δημοσιεύω, to publish.
παρέχει, pres. ind. παρέχω, to afford, give.
περιποιεῖ, pres. ind. περιποιῶ(έω), to procure, gain.
ἐπελήφθη, aor. ind. mid. ἐπιλαμβάνω, to undertake.
κινεῖ, pres. ind. κινῶ(έω), to move, stir.
ἠγάπησε, aor. ind. ἀγαπῶ(άω), to love.
ἐξυπηρέτησε, aor. ind. ἐξεπηρετῶ(έω), to be of service to.
ἀφηγεῖται, pres. ind. ἀφηγοῦμαι(έομαι), to relate.
ἀναγκαζόμεθα, pres. ind. pass. ἀναγκάζω, to compel.
παρέλθωμεν, aor. subj. παρέρχομαι, to pass by.
θὰ ἐνδιατρίψωμεν, aor. fut. ἐνδιατρίβω, to dwell upon.
κατήγετο, imp. ind. κατάγομαι, to descend from.
μετήρχοντο, imp. ind. μετέρχομαι, to pursue, profess.
διηύθυνε, imp. ind. διευθύνω, to direct, manage.
ἐγεννήθη, aor. ind. pass. γεννῶ(άω), to bear, give birth.
ἐκπαιδευθείς, aor. part. pass. ἐκπαιδεύω, to educate.
ἐπεδόθη, aor. ind. pass. ἐπιδίδω, to advance, succeed.
ἔθελγε, imp. ind. θέλγω, to attract, allure.
μετέβη, aor. ind. μεταβαίνω, to go, proceed.
τελειοποιήσας, aor. part. τελειοποιῶ(έω), to complete.
χειροτονηθῇ, aor. subj. pass. χειροτονῶ(έω), to ordain.
ἐδίδασκον, imp. ind. διδάσκω, to teach.
ηὐτύχησε, aor. ind. εὐτυχῶ(έω), to be happy, succeed.
προσεταιρισθῇ, aor. subj. mid. προσεταιρίζομαι, to attach one's self.
προσείλκυε, imp. ind. προσελκύω, to attract.
μεταβάς, aor. part. μεταβαίνω, to go.
ἐφοίτησε, aor. ind. φοιτῶ(άω), to attend.
περιώδευσε, aor. ind. περιοδεύω, to travel.
διατρίψας, aor. part. διατρίβω, to stay, dwell.
συνέδεσε, aor. ind. συνδέω, to unite, bind together.
ἤσκησε, aor. ind. ἀσκῶ(έω), to exercise, practise.

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διωρίσθη, aor. ind. pass. διορίζω, to appoint.
ἐξελέγη, 2d aor. ind. pass. ἐκλέγω, to choose.
τηρήσας, aor. part. τηρῶ(έω), to keep.
ἀπεσύρθη, aor. ind. mid. ἀποσύρω, to withdraw.
ἐτελεύτησε, aor. ind. τελευτῶ(άω), to end, die.
ἄγων, pres. part. ἄγω, to bring, lead.
ὑπῆρξε, aor. ind. ὑπάρχω, to exist, be.
ἐτήρησε, aor. ind. τηρῶ(έω), to keep.
ζῶσας, pres. part. fem. plur. acc. ζῶ(άω), to live.
ἀνεζωογόνησε, aor. ind. ἀναζωογονῶ(έω), to revive.
συνεδέετο, imp. ind. mid. συνδέω, to unite, bind together.
ἀκμασάντων, aor. part. gen. plur. ἀκμάζω, to flourish.
ἔσχε, aor. ind. ἔχω, to have.
ἐνυμφεύθη, aor. ind. mid. νυμφεύω, to marry.
ἐνδιαφέρει, pres. ind. ἐνδιαφέρω, to interest.

Vocabulary Exercise

To be prepared in the usual way by the student.

Grammar

Prepositions (continued)

(D.) Governing the Genitive or Accusative, διά, κατά, μετά, περί, ὑπέρ, ὑπό—

10. Διά, *a.* With *gen.*, through, by (via), by means of:

εἰσῆλθεν εἰς τὴν οἰκίαν διὰ τῆς θύρας, he entered the house through the door;

μετέβη διὰ Λονδίνου εἰς Καινταβριγίαν, he went to Cambridge *via* London;

ἐταξείδευον διὰ ξηρᾶς, I travelled by land.

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b. With *acc.*, for, on account of, to, for (in the direction of):

ἰδοὺ βιβλίον διὰ τὴν νεολαίαν, here is a book for the young;

μὴ αἰτιᾶσθε ἐμὲ διὰ τοῦτο, do not be angry with me on this account;

θὰ ταξειδεύσῃ διὰ Ἀθήνας, he will make a journey to Athens.

11. Κατά, *a.* With *gen.*, against, down upon:

οἱ Ἕλληνες ἐπολέμησαν ἀνδρείως κατὰ τῶν Τούρκων, the Greeks fought bravely against the Turks;

ἔπεσε κατὰ γῆς, he fell to the ground.

b. With *acc.*, on, in or by (distributive), at, during (time), according to:

κατὰ γῆν καὶ θάλασσαν, on land and water;

κατὰ τεμάχια, piecemeal;

καθ' ἑκάστην (*ἡμέραν*), every day;

ἤμην ασθενὴς καθ' ὅλον τὸν μῆνα τοῦτον, I was ill that whole month;

κατὰ τὸ λέγειν ὅλων, according to the say of all;

κατὰ λέξιν, verbatim; *κατὰ τύχην*, by chance.

12. Μετά, *a.* With *gen.*, with:

ἔλθετε μετ' ἐμοῦ, come with me;

ἀπεκρίθην αὐτῷ μετὰ καθαρᾶς συνειδήσεως, I answered him with a clear conscience.

b. With *acc.*, after (time):

μετὰ τρεῖς μῆνας, after three months;

μετὰ τὸν πρῶτον ἔρχεται ὁ δεύτερος, after the first comes the second;

μετὰ μεσημβρίαν, after noon, post meridiem (*μ.μ.*, P.M.).

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13. Περί, *a.* With *gen.*, about, concerning:

πολλὰ ἤκουσα περὶ τοῦ ἀδελφοῦ σας, I heard many things about your brother;

ἔγραψε ἄρθρον περὶ τῆς ναυτιάσεως, he wrote an article on sea-sickness.

b. With *acc.*, about, round:

ἐκάθηντο περὶ τὴν τράπεζαν, they sat round the table;

ἦλθε περὶ τὸ μεσονύκτιον, he came about midnight.

The ι of περί is not elided before a vowel.

14. Ὑπέρ, *a.* With *gen.*, for, in favor of (the opposite of κατά):

ὅστις δὲν εἶναι ὑπὲρ ἐμοῦ, εἶναι κατ' ἐμοῦ, he who is not for me is against me;

ἀπέθανεν ὑπὲρ τῆς πατρίδος του, he died for his country.

b. With *acc.*, over, above, more than:

ἡ εἰκὼν κρέμαται ὑπὲρ τὸ ἀνάκλιντρον, the picture hangs above the sofa;

ἐπήδησεν ὑπὲρ τὸ κάθισμα, he jumped over the chair;

διέμενε ἐν Νέᾳ Ὑόρκῃ ὑπὲρ τοὺς ἓξ μῆνας, he remained in New York more than six months.

15. Ὑπό, *a.* With *gen.*, with, by (the agent of an action expressed by a passive verb), from, because of:

ὅλοι οἱ λόφοι ἦσαν κεκαλυμμένοι ὑπὸ χιόνος, all the hills were covered with snow;

τὸ δρᾶμα τοῦτο ἦτο συγγεγραμμένον ὑπὸ τοῦ Σαιξπείρου, this play was written by Shakespeare;

ἐρυθριᾷ ὑπὸ αἰδοῦς, he blushed for shame.

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b. With *acc.*, under (of place or figuratively):

ὁ σκύλος κεῖται ὑπὸ τὴν τράπεζαν, the dog is lying under the table;

θέτω τὸ ὡρολόγιον ὑπὸ τὸ προσκέφαλόν μου, I put the watch under my pillow;

αὕτη ἡ νῆσος εἶναι ὑπὸ τὴν προστασίαν τῆς Μεγάλης Βρεταννίας, this island is under the protection of Great Britain;

θὰ τὸ κάμω ὑπὸ τὸν ὅρον τοῦτον, I will do it on this condition.

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LESSON TWENTY-EIGHTH

ΜΑΘΗΜΑ ΕΙΚΟΣΤΟΝ ΟΓΔΟΟΝ

Τὰ *νοσήματα*

Diseases

Τὸ *κεφάλαιον περὶ τῶν νοσημάτων ἀκολουθεῖ πολὺ*
The chapter on diseases follows very
καταλλήλως τὸ περὶ τροφῆς, ἐπειδὴ αἱ πλεῖσται τῶν
properly that on meals, since most of the
ἀσθενειῶν αἱ ὁποῖαι θλίβουσι τὴν ἀνθρωπότητα, ἐκτὸς
diseases which afflict humanity, except
τῶν μεταδοτικῶν νοσημάτων, προέρχονται ἐκ σφαλμάτων
the infectious diseases, arise from errors
περὶ τὴν δίαιταν. Πολλαὶ φλογώσεις τῆς ρινός,
in diet. Many inflammations of the nose,
τοῦ λαιμοῦ, τῶν βρογχίων καὶ τῶν πνευμόνων γεννῶνται
throat, bronchial tubes, and lungs arise
ὡς φαίνεται ἐξ ἀτμοσφαιρικῶν μεταβολῶν, ἀλλὰ
apparently from atmospheric changes, but
πράγματι προέρχονται ἐκ τῆς παρουσίας μικρο-
really they come from the presence of micro-
οργανισμῶν, οἱ ὁποῖοι ἐνεργοῦσι καὶ ἐπι-
organisms which become active and exercise an
δρῶσιν ἐπιζημίως ἐπὶ τῶν μυξωδῶν μεμβρανῶν
injurious influence upon the mucous membranes

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αἵτινες ἐξασθενοῦνται διὰ τῆς ἐνεργείας τοῦ ὑγροῦ
which are weakened through the action of damp
ψύχους ἢ τῆς ξηρᾶς θερμότητος.
cold or of dry heat.

Τέσσαρα εἶναι τὰ κύρια συστήματα τοῦ σώματος
Four are the principal systems of the body
τὰ ὁποῖα δύναται νὰ ᾖναι θέσις καχεκτικῆς πορείας·
which may be the seat of a disease process:
τὰ τοιαῦτα εἶναι τὸ πεπτικόν, τὸ ἀναπνευστικόν, τὸ
such are the digestive, the respiratory, the
ἀγγειῶδες, καὶ τὸ νευρικὸν σύστημα. Ὁ ἰατρὸς
vascular, and the nervous system. The physician
κάμνει διάγνωσιν νοσήματός τινος ἐκ τῶν παρουσιαζο-
makes a diagnosis of a disease from the symp-
μένων συμπτωμάτων. Τὰ καταφανέστατα συμπτώματα
toms present. The most prominent symptoms
τῶν γαστρικῶν διαταράξεων εἶναι ἀνορεξία, ἐπιστρωμένη
of gastric disturbances are loss of appetite, coated
γλῶσσα, πόνος καὶ ἐμετός. Ναυτία, ἐμετὸς καὶ
tongue, pain, and vomiting. Nausea, vomiting, and
ἴλιγγος εἶναι τὰ συνήθη καὶ πολὺ δυσάρεστα συμ-
dizziness are the common and very unpleasant symp-
πτώματα τῆς ναυτιάσεως. Τὰ αὐτὰ συμπτώματα παρου-
toms of sea-sickness. The same symptoms are
σιάζονται εἰς τὴν χολερικότητα. Ἡ δυσπεψία εἶναι
associated with biliousness. Dyspepsia is a
πολὺ βασανιστικὴ ἀσθένεια. Οἱ ἀσθενεῖς οἱ πάσχον-
very distressing affection. Patients suffer-
τες ἐξ ἐντερικῶν νόσων ἔχουσι κωλικόπονον καὶ
ing from intestinal diseases have colic and
διάρροιαν ἢ δυσκοιλιότητα.
diarrhœa or constipation.

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Τὸ κρυολόγημα εἶναι συνηθεστάτη νόσος, ἰδιαι- A cold is a very frequent disease, espe-
τέρως εἰς αὐτὸ τὸ κλίμα, ὅπου ὁ καιρὸς εἶναι τόσον cially in this climate, where the weather is so
εὐμετάβλητος. Ἁπλῆ καταρροὴ δὲν εἶναι σοβαρόν inconstant. Simple catarrh is not a serious
τι, ἐκτὸς ἐὰν ἡ φλόγωσις προχωρῇ πρὸς τὰ matter, except when the inflammation advances
κάτω καὶ πίπτῃ ἐπὶ τῶν βρογχίων καὶ τῶν downwards and attacks the bronchi and
πνευμόνων. Τότε ὀνομάζεται στηθικὸς κατάρρους. lungs. Then it is called a chest cold.
Ὅταν πάσχῃ τις ἀπὸ στηθικὸν κατάρρουν ἔχει When one suffers from a chest cold one has
βῆχα, στηθόπονον, δύσπνοιαν καὶ ἐνίοτε cough, pain in the chest, difficult breathing, and some-
αἱμοπτυσίαν. Στηθόπονος εἶναι σύμπτωμα times spitting of blood. Chest pain is a symptom
τῆς πλευρίτιδος καὶ τῆς πνευμονίας. Ἡ πνευμονία εἶναι of pleurisy and of pneumonia. Pneumonia is an
ὀξεῖα φλόγωσις τῶν πνευμόνων. Ἡ φθίσις εἶναι acute inflammation of the lungs. Phthisis is
ἐπίσης κοινὴ νόσος, τῷ ὄντι εἶναι ἡ νόσος ἐκ also a common disease, indeed, it is the disease from
τῆς ὁποίας περισσότεροι ἀποθνήσκουσιν ἢ ἐξ ἄλλης which more die than from any
τινὸς νόσου· συνήθως ἡ πορεία της εἶναι χρονία· other disease; ordinarily its course is chronic;
δὲν εἶναι ὅμως πάντοτε μοιραία καὶ ἐλπίζουσιν, ὅτι it is not, however, always fatal, and it is hoped that
βεβαία θεραπεία αὐτῆς θὰ εὑρεθῇ μετ' οὐ πολύ. a true cure of it will be found before long.

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Τὸ ἐπιστημονικὸν ὄνομα τοῦ χτικιοῦ ἢ τῆς φθίσεως
The scientific name of consumption or phthisis
εἶναι ἡ πνευμονικὴ φυματίωσις.
is pulmonary tuberculosis.

Conversation Exercise

Διατί τὸ κεφάλαιον περὶ τῶν νοσημάτων ἀκολουθεῖ καταλλήλως τὸ περὶ τροφῆς; Προέρχονται αἱ πλεῖσται τῶν ἀσθενειῶν ἐκ σφαλμάτων περὶ τὴν δίαιταν; Ποῖα νοσήματα δὲν προέρχονται ἐκ ταύτης τῆς αἰτίας; τὰ μεταδοτικὰ νοσήματα δὲν προέρχονται ἐκ σφαλμάτων περὶ τὴν δίαιταν. Γεννῶνται πολλαὶ φλογώσεις τῶν ἀναπνευστικῶν ὀργάνων ἐξ ἀτμοσφαιρικῶν μεταβολῶν; αὗται αἱ φλογώσεις γεννῶνται μόνον κατὰ τὸ φαινόμενον[1] ἐξ αὐτῶν τῶν αἰτιῶν. Ἐκ τίνος προέρχονται αὐταὶ πράγματι; Διατί οἱ μικροοργανισμοὶ εὑρίσκονται ἐν ἐνεργείᾳ[2] καὶ ἐπιδρῶσιν ἐπιζημίως; Ἐξασθενοῦσιν αἱ μυξώδεις μεμβράναι διὰ τῆς ἐνεργείας τοῦ ὑγροῦ ψύχους ἢ τῆς ξηρᾶς θερμότητος; Πόσα[3] εἶναι τὰ κύρια συστήματα τοῦ σώματος τὰ ὁποῖα δύναται[4] νὰ ἦναι θέσις καχεκτικῆς πορείας; Ποῖα εἶναι τὰ τέσσαρα ταῦτα συστήματα; Ἀπὸ τίνος κάμνει διάγνωσιν νοσήματός τινος ὁ ἰατρός; Ποῖα εἶναι τὰ καταφανέστατα συμπτώματα τῆς ναυτιάσεως; Παρουσιάζονται τὰ αὐτὰ συμπτώματα εἰς τὴν χολερικότητα;[5] Πάσχουσιν ἀπὸ ναυτίας (ναυτιάσεως[6]) ὅλοι οἱ ταξειδεύοντες διὰ θαλάσσης; ὄχι, πολλοὶ εὐτυχῶς δὲν ἐπηρεάζονται[7] ὑπὸ ταύτης τῆς δυσαρέστου ἀσθενείας.

[1] Only apparently. [2] Become active (are found in activity). [3] How many? [4] May be; δύναται is here used impersonally, and therefore in the singular. [5] Also means irascibility, the state of being choleric. [6] Both these words mean sea-sickness or nausea. [7] Are not affected, influenced.

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Δὲν εἶναι ἡ δυσπεψία πολὺ βασανιστικὴ ἀσθένεια; Ποῖα συμπτώματα ἔχουσιν οἱ ἀσθενεῖς οἱ πάσχοντες ἀπ' ἐντερικὰς νόσους; Εἶναι τὸ κρυολόγημα συνήθης νόσος εἰς τὸ ἡμέτερον κλίμα; Τί τὸ ἰδιαίτερον[1] τοῦ κλίματος τούτου; Εἶναι σοβαρόν τι ἡ ἁπλῆ καταρροή; Δὲν εἶναί τι σοβαρὸν ὅταν ἡ φλόγωσις προχωρῇ πρὸς τὰ κάτω καὶ πίπτῃ ἐπὶ τῶν βρογχίων καὶ τῶν πνευμόνων; Πῶς ὀνομάζεται ἡ ἀσθένεια ὅταν ἡ φλόγωσις πίπτῃ ἐπὶ τῶν βρογχίων καὶ τῶν πνευμόνων; Τίνα εἶναι τὰ συμπτώματα τοῦ στηθικοῦ κατάρρου; Ποίων νόσων εἶναι ὁ στηθόπονος σύμπτωμα; Τί εἶναι ἡ πνευμονία; Εἶναι ἡ φθίσις κοινὴ νόσος; Ἀποθνήσκουσι περισσότεροι ἐκ φθίσεως ἢ ἐξ ἄλλης τινὸς νόσου; Εἶναι ἡ πορεία ταύτης τῆς νόσου χρονία ἢ ὀξεῖα; Εἶναι ἡ φθίσις πάντοτε μοιραία νόσος; Τί ἐλπίζουσιν οἱ ἰατροὶ ὡς πρὸς τὴν θεραπείαν[2] τῆς ἀσθενείας ταύτης; Εὑρέθη ἤδη βεβαία θεραπεία αὐτῆς; Τί εἶναι τὸ ἐπιστημονικὸν ὄνομα τοῦ χτικιοῦ;[3]

[1] What is the peculiarity? [2] Treatment or cure. [3] A vernacular form.

Reading Exercise

John Stuart Blackie (συνέχεια).

Αἱ παρὰ τῷ Gerhard ἐν Ρώμῃ ἀρχαιολογικαὶ μελέται πρῶται διήγειραν τὸ ἰδιάζον περὶ τῶν ἑλληνικῶν γραμμάτων ἐνδιαφέρον τοῦ νέου σπουδαστοῦ. Ἐκεῖ δὲ συναντήσας νέον τινὰ ἕλ-

John Stuart Blackie (continued).

The archæological studies with Gerhard in Rome first aroused the special interest of the young student concerning Greek learning. Having met a young Greek there he be-

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ληνα, ἤρξατο ἀναγινώσκων μετ' αὐτοῦ τὸν Ὅμηρον καὶ τὸν Αἰσχύλον, καὶ τότε τὸ πρῶτον διέγνω, μετὰ χαρακτηριστικῆς ὀξυνοίας, τὸ ἐσφαλμένον τῆς Ἐρασμιανῆς προφορᾶς, καθ' ἣς διεξήγαγεν ἔκτοτε ἰσόβιον ἀλλὰ μάταιον ἀγῶνα. Ἐπιστέλλων δὲ πρὸς τὸν πατέρα του τὴν 28 Ἰανουαρίου 1831, ἔγραφε:

"Ἔχω κατὰ νοῦν σχέδιον ὅπως διεγείρω συζήτησιν περὶ τῆς ἑλληνικῆς προφορᾶς, καθόσον μοὶ φαίνεται σαφὲς ὅτι οἱ ἡμέτεροι καθηγηταὶ σφάλλουσι μὴ ἀποδεχόμενοι τὴν προφορὰν τῆς Νεοελληνικῆς. Αὕτη δὲν εἶναι νεκρὰ ἀλλὰ ζῶσα."

Ἀπὸ τῆς αὐτῆς ἐποχῆς χρονολογεῖται καὶ ἡ ἀπόφασίς του ὅπως κατάσχῃ τὴν ἕδραν τῆς ἑλληνικῆς. Ἐπανελθὼν δὲ εἰς Σκοτίαν, συνέτυχε διαπρύσιον θιασώτην τῆς ἑλληνικῆς φιλολογίας τὸν δόκτορα Ἄδαμς, ὅστις αὐτὸ τοῦτο ἐλάτρευε τοὺς ἕλληνας συγγραφεῖς

gan to read with him Homer and Æschylus, and then first discerned with characteristic clearness of perception the error of the Erasmian pronunciation, against which from that time he carried on a lifelong but vain struggle. In a letter to his father dated January 28, 1831, he wrote:

"I have a project in my head to set on foot a controversy about the Greek pronunciation, as I think it quite plain that our professors are wrong in not adopting the pronunciation of modern Greek. This is not a dead but a living language."

From the same time also dates his determination to obtain the chair of Greek. Returning to Scotland, he met the ardent votary of Greek literature, Dr. Adams, who simply worshipped the Greek writers and enthusiastically learned by heart the odes

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καὶ ἐνθουσιωδῶς ἀπεστήθιζε τὰς ᾠδὰς τοῦ Πινδάρου εἰς οὐδὲν λογιζόμενος τὴν νεωτέραν φιλολογίαν, οὐδ' αὐτὸν τὸν Σακεσπῆρον, καὶ περιφρονῶν τὴν μέθοδον τῶν τότε ἐν Σκοτίᾳ καθηγητῶν. Ἀληθῶς δ' εἰπεῖν ὁ Ἄδαμς ἦν ὁ κράτιστος τῶν συγχρόνων του ἐν τῇ χώρᾳ ἐκείνῃ ἑλληνιστῶν, ὁ δὲ πρὸς τὰ ἑλληνικὰ γράμματα ὀργασμὸς τοῦ νέου Βλάκη κατέθελγεν αὐτόν.

of Pindar, deeming of no account the newer literature and even Shakespeare, and despising the system of the professors then in Scotland. In fact, however, Adams was the greatest of the Hellenists who were his contemporaries in that country, and the ardor of young Blackie for Greek letters charmed him.

Οὕτως ἐνθαρρυνθεὶς ἤρξατο ὁ Βλάκης μεταφράζων τὸν Αἰσχύλον, ἐκ δὲ τῶν σχετικῶν του μελετῶν προέκυψε σπουδαιοτάτη συμβολὴ εἰς τὴν μετρικὴν τῆς ἑλληνικῆς ποιήσεως, δημοσιευθεῖσα ἐν τῷ *Foreign Quarterly Review* τοῦ Ἰουλίου 1839 ὑπὸ τὸν τίτλον "Greek Rhymes and Metres," καὶ μετὰ ἓν ἀκριβῶς ἔτος ἑτέρα διατριβὴ περὶ Εὐριπίδου ἐν τῷ αὐτῷ περιοδικῷ. Ἀλλ' ἡ πολύμοχθος ἐργασία τῆς μεταφράσεως, ἥτις διήρκεσεν ἐπὶ δώδεκα ὅλα ἔτη, ἐκινδύ-

Thus encouraged, Blackie began to translate Æschylus, and from his comparative studies resulted a very important contribution on the metre of Greek poetry, published in the *Foreign Quarterly Review* for July, 1839, under the title "Greek Rhymes and Metres," and just a year later another essay on Euripides in the same periodical. But the laborious work of translation, which continued for twelve entire years, was in danger of becoming fruit-

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νευε ν' ἀποβῇ ματαία, δι' ἀπορίαν τῆς πρὸς ἔκδοσιν δαπάνης. Τότε δὲ ἐξέλαμψεν ἡ ἀφοσίωσις καὶ αὐταπάρνησις τῆς συζύγου αὐτοῦ, ἥτις πωλήσασα τὴν οἰκοσκευὴν αὐτῆς, μετῴκησεν εἰς στενώτερον κατάλυμα ὅπως ἐκ τῆς οἰκονομίας ἐπαρκέσῃ εἰς τὰ τῆς ἐκτυπώσεως.

less through the lack of funds for the publication. Then shone forth the devotedness and self-abnegation of his wife, who, selling her household furniture, moved into smaller lodgings in order that from the saving there might remain enough for the printing.

Ἀλλὰ τὸ ἑπόμενον ἔτος ἐπεστέφοντο οἱ κόποι τοῦ Βλάκη καὶ ἡ ἐθελοθυσία τῆς εὐγενοῦς αὐτοῦ συμβίας· ἐπειδὴ διὰ τῆς ἐκλογῆς αὐτοῦ ὡς καθηγητοῦ τῆς ἑλληνικῆς ἐν Ἐδιμβούργῳ ἐπραγματοποιοῦτο τὸ ὄνειρον τῆς νεαρᾶς του ἡλικίας. Πλήρης δ' ἐνθουσιασμοῦ καὶ νεανικῆς ὅλως ὁρμῆς ἵδρυσε συγχρόνως καὶ τὴν ἑλληνικὴν ἑταιρίαν, εἰς ἣν συνεκέντρωσε τοὺς κρατίστους τῶν τότε ἑλληνιστῶν, καὶ ἧς σκοπὸς ἦν ἡ θεραπεία τῶν ἑλληνικῶν γραμμάτων.

But the following year the labors of Blackie and the self-sacrifice of his amiable consort were crowned with success, for through his election as Professor of Greek in Edinburgh the dream of his youth was realized. Filled with enthusiasm and youthful ardor, he founded at this time the Hellenic Society, into which he gathered the leading Hellenists of the time, and the object of which was the cultivation of Greek letters.

Τῷ 1852 ἐποιήσατο ἐν τῷ φιλολογικῷ ἱνστιτούτῳ σειρὰν διαλέξεων περὶ ἑλ-

In 1852 he delivered in the Philological Institute a course of lectures on

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λληνικῆς φιλολογίας καὶ συγχρόνως ἐξέδοτο τὴν πρώτην αὐτοῦ σύντομον πραγματείαν περὶ τῆς ἑλληνικῆς προφορᾶς. Ἡ δημοσίευσις αὐτῆς ἐπέσυρε μεγάλην προσοχήν, ἐπειδὴ οὐδεὶς εἶχε τολμήσει, ἐπὶ πολλὰ ἔτη, νὰ ἀμφισβητήσῃ τὸ ὀρθὸν τῆς ἐν τοῖς Βρεττανικοῖς σχολείοις συνήθους προφορᾶς· ἐκ τῶν πολλῶν δ' ἐπιστολῶν ἃς ἔλαβε τότε ὁ Βλάκη, παραθέτομεν τὰς ἐξῆς περικοπὰς ἐκ τῆς τοῦ Sir Edward Bulwer Lytton, ἀκολούθως λόρδου Lytton, ἑνὸς τῶν διασημοτέρων συγγραφέων καὶ πολιτικῶν ἀνδρῶν τῆς ἐποχῆς ἐκείνης: "Τόσον μὲ κατέπεισεν ἡ ὑμετέρα διατριβὴ ὥστε ἄν ποτε τύχω τριμήνου θερινῆς εὐκαιρίας θὰ ἐπιδοθῶ εἰς τὴν σπουδὴν τῆς νεοελληνικῆς. Ἡ ἑλληνικὴ γλῶσσα δὲν εἶναι δυνατὸν ν' ἀποθάνῃ ποτέ. Λαὸς λαλήσας αὐτὴν ἅπαξ δὲν εἶναι δυνατόν ποτε νὰ τὴν ἀπαρνηθῇ."

Ἀλλὰ καὶ ἕτερος πόθος θερμὸς τῆς νεότητός του ἐζήGreek Literature, and at the same time he published his first short treatise on Greek pronunciation. The publication of this attracted great attention, for no one had dared for many years to dispute the correctness of the usual pronunciation in the British schools. Of many letters which Blackie then received we present the following extract from that of Sir Edward Bulwer Lytton, afterwards Lord Lytton, one of the most celebrated writers and politicians of the time: "If I ever get a good three months' summer holiday, I am sufficiently convinced by your treatise to resolve to give myself up to Romaic. Greek can never be a dead tongue; no people that once spoke it can give it up."

But another warm desire of his youth next

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τει ἐπιμόνως πραγμάτωσιν —ὁ θελκτικὸς πόθος τοῦ ἰδεῖν τὴν ἑλληνικὴν γῆν, τοῦ γνωρῖσαι τοὺς προσφιλεῖς αὐτῷ ἕλληνας, τοῦ ἀκοῦσαι τὴν ζῶσαν αὐτῶν γλῶσσαν ἐκ στόματος ἕλληνος. Τὴν 4 Μαΐου 1853 ἐπάτησε τὸ ἔδαφος τῆς Ἀττικῆς, καὶ ἐξενίσθη ὑπὸ τοῦ συμπατριώτου του Γεωργίου Φίνλεϋ. Αἱ δ' ἐξ Ἀθηνῶν πρὸς τὴν σύζυγόν του ἐπιστολαὶ ἀποπνέουσιν ἱερὰν ἔκστασιν καὶ ἐνθουσιώδη ἔρωτα πρὸς πᾶν ὅ,τι ἐν τοῖς νεωτέροις ἕλλησιν ἐνθύμιζεν αὐτῷ τοὺς ἀρχαίους. Ἰδίως ἔθελξεν αὐτοῦ τὸ παράστημα, τὸ βάδισμα καὶ ἡ γενναία καὶ ἀνεπιτήδευτος στάσις τῶν χωρικῶν, ὧν τινας προσομοιάζει πρὸς τὸν Ἀγαμέμνονα καὶ τὸν Αἴαντα. Πρώτιστον δ' αὐτοῦ μέλημα ὑπῆρξε τὸ φοιτᾶν εἰς τὰς παραδόσεις τῶν καθηγητῶν τοῦ πανεπιστημίου, ὅπως ἀκροώμενος ἀποκτήσῃ τελείαν τὴν ἔξιν τῆς καθ' ἡμᾶς. Ἀλλ' ὁ καύσων τῶν Ἀθηνῶν κατέβαλεν

demanded realization—the alluring desire to see the Grecian land, to know the Greeks beloved by him, to hear their living language from the mouth of a Greek. On the 4th of May, 1853, he stepped upon the soil of Attica and was entertained by his fellow-countryman, George Finlay. The letters to his wife from Athens breathe out a pious ecstasy and an enthusiastic love for all that in the new Greeks reminded him of the old. Especially charmed him the appearance, the walk, and the brave and simple pose of the peasants, some of whom he likened to Agamemnon and Ajax. His very first care was to attend the lectures of the professors of the university, in order that, by listening, he might acquire a perfect use of the modern pronunciation (lit., of the according to us). But the

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αὐτόν, καὶ ὅπως ἀναρρώσῃ ἐξέδραμεν διὰ Κορίνθου εἰς Ἄργος καὶ Ναύπλιον. Ὁδοιπορῶν δὲ ἡσμενίζετο ἐρχόμενος εἰς φιλικὴν μετὰ τῶν χωρικῶν συνάφειαν, κρίνων τὰ ἤθη καὶ ἔθιμα αὐτῶν καὶ ἐδραιούμενος ἐν τῇ γλώσσῃ.

heat of Athens prostrated him, and in order to recuperate he made an excursion by way of Corinth to Argos and Nauplia. While travelling he was pleased by coming into friendly intercourse with the peasants, studying their customs and habits, and strengthening himself in the language.

(Ἕπεται ἡ συνέχεια.)

(To be continued.)

VERBS

διήγειραν, aor. ind. διεγείρω, to arouse, excite.
συναντήσας, aor. part. συναντῶ(άω), to meet.
ἤρξατο, aor. ind. ἄρχομαι, to begin.
ἀναγινώσκων, pres. part. ἀναγινώσκω, to read.
διέγνω, 2d aor. ind. διαγινώσκω, to know clearly.
ἐσφαλμένον, perf. part. pass. σφάλλω, to err.
διεξήγαγε, 2d aor. ind. διεξάγω, to carry out, direct.
ἐπιστέλλων, pres. part. ἐπιστέλλω, to send to, write to.
ἔγραφε, imp. ind. γράφω, to write.
διεγείρω, pres. subj. διεγείρω, to arouse.
ἀποδεχόμενοι, pres. part. ἀποδέχομαι, to accept.
χρονολογεῖται, pres. ind. mid. χρονολογῶ(έω), to date.
κατάσχῃ, pres. subj. κατάσχω, to seize.
ἐπανελθών, 2d aor. part. ἐπανέρχομαι, to come back.
συνέτυχε, 2d aor. ind. συντυγχάνω, to meet.
ἐλάτρευε, imp. ind. λατρεύω, to worship, revere.

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ἀπεστήθιζε, imp. ind. ἀποστηθίζω, to learn by heart.
λογιζόμενοι, pres. part. λογίζομαι, to deem, think.
περιφρονῶν, pres. part. περιφρονῶ(έω), to despise.
εἰπεῖν, 2d aor. inf. λέγω, to say.
ἦν, imp. ind. (ancient form) εἰμί, to be.
κατέθελγε, imp. ind. καταθέλγω, to charm, delight.
ἐνθαρρυνθείς, aor. part. pass. ἐνθαρρύνω, to encourage.
μεταφράζων, pres. part. μεταφράζω, to translate.
προέκυψε, aor. ind. προκύπτω, to result.
δημοσιευθεῖσα, aor. part. pass. δημοσιεύω, to publish.
διήρκεσε, aor. ind. διαρκῶ(έω), to last, continue.
ἐκινδύνευε, imp. ind. κινδυνεύω, to be in danger.
ἀποβῇ, aor. subj. ἀποβαίνω, to result, become.
ἐξέλαμψε, aor. ind. ἐκλάμπω, to shine forth.
πωλήσασα, aor. part. πωλῶ(έω), to sell.
μετῴκησε, aor. ind. μετοικῶ(έω), to change one's abode.
ἐπαρκέσῃ, aor. subj. ἐπαρκῶ(έω), to suffice, supply.
ἐπεστέφοντο, imp. ind. ἐπιστέφω, to crown.
ἐπραγματοποιοῦτο, imp. ind. pass. πραγματοποιῶ(έω), to realize.
ἵδρυσε, aor. ind. ἱδρύω, to found, establish.
συνεκέντρωσε, aor. ind. συγκεντρόνω(ῶ-όω), to concentrate, centralize.
ἐποιήσατο, aor. ind. mid. ποιῶ(έω), to make.
ἐξέδοτο, 2d aor. ind. ἐκδίδωμι (ἐκδίδω), to publish, edit.
ἐπέσυρε, aor. ind. ἐπισύρω, to draw upon, attract.
εἶχε τολμήσει, plup. ind. τολμῶ(άω), to dare.
ἀμφισβητήσῃ, aor. subj. ἀμφισβητῶ(έω), to discuss.
ἔλαβε, 2d aor. ind. λαμβάνω, to receive.
παραθέτομεν, pres. ind. παραθέτω, to present, compare.
κατέπεισε, aor. ind. καταπείθω, to convince, persuade.
τύχω, 2d aor. subj. τυγχάνω, to reach, acquire, happen.

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θὰ ἐπιδοθῶ, aor. fut. mid. ἐπιδίδω, to give, succeed.
ἀποθάνῃ, 2d aor. subj. ἀποθνήσκω, to die.
λαλήσας, aor. part. λαλῶ(έω), to speak.
ἀπαρνηθῇ, aor. subj. ἀπαρνοῦμαι(έομαι), to deny, renounce.
ἐζήτει, imp. ind. ζητῶ(έω), to seek, demand.
ἰδεῖν, 2d aor. inf. βλέπω, to see.
γνωρῖσαι, aor. inf. γνωρίζω, to know.
ἀκοῦσαι, aor. inf. ἀκούω, to hear.
ἐπάτησε, aor. ind. πατῶ(έω), to tread upon.
ἐξενίσθη, aor. ind. pass. ξενίζω, to receive a guest.
ἀποπνέουσι, pres. ind. ἀποπνέω, to breathe out.
ἐνθύμιζε, imp. ind. ἐνθυμίζω, to remind.
ἔθελξε, aor. ind. θέλγω, to charm.
προσομοιάζει, pres. ind. προσομοιάζω, to liken, compare.
ὑπῆρξε, aor. ind. ὑπάρχω, to be, exist.
φοιτᾶν, pres. inf. φοιτῶ(άω), to frequent, attend lectures.
ἀκροώμενος, pres. part. ἀκροῶμαι(άομαι), to hear, listen to.
ἀποκτήσῃ, aor. subj. ἀποκτῶ(άω), to obtain, acquire.
κατέβαλε, 2d aor. ind. καταβάλλω, to overcome.
ἀναρρώσῃ, aor. subj. ἀναρρωνύω, to recover health.
ἐξέδραμε, 2d aor. ind. ἐκτρέχω, to run out, make an excursion.
ὁδοιπορῶν, pres. part. ὁδοιπορῶ(έω), to travel.
ἠσμενίζετο, imp. ind. mid. ἀσμενίζω, to content, please.
κρίνων, pres. part. κρίνω, to judge, criticise.
ἑδραιούμενος, pres. part. mid. ἑδραιῶ(έω), to make firm.

Ἤρξατο and ἐποιήσατο are instances of the ancient form of the first aorist middle (see page 121, note); ἦν is the ancient form of the imperfect (see Appendix); ἐξέδοτο is the ancient form of the second aorist middle (see Appendix, verbs in μι).

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Grammar

Prepositions (concluded)

(E.) Governing the Genitive, Dative, and Accusative, *ἐπί, παρά, πρός*—

16. Ἐπί, *a.* With *gen.*, upon (rest), at the time of:

ἡ γραφίς σας κεῖται ἐπὶ τοῦ γραφείου, your pen is lying on the desk;

τοῦτο συνέβη ἐπὶ Φρειδερίκου τοῦ μεγάλου, that happened in the time of Frederick the Great.

b. With *dat.*, for, on account of:

λυποῦμαι ἐπὶ τούτῳ, I am sorry for that.

c. With *acc.*, on, at (motion), during:

ἔρριψε λίθον ἐπὶ τὸν σκύλον, he threw a stone at the dog;

ἔπεσε ἐπὶ τὸ ἔδαφος, he fell on the ground;

δανείσατέ μοι ἐπὶ μίαν ἑβδομάδα τοῦτο τὸ βιβλίον, lend me this book for a week.

17. Παρά, *a.* With *gen.*, from, by:

ἔλαβε δῶρον παρὰ τῆς μητρός μου, he received a gift from my mother;

ἡ ἐπιστολὴ αὕτη ἐγράφη παρὰ τοῦ ἐξαδέλφου του, this letter was written by his cousin.

b. With *dat.*, by, at the house of:

ἡ ἀρετὴ καθιστᾷ ἡμᾶς ἀγαπητοὺς παρὰ Θεῷ καὶ ἀνθρώποις, virtue makes us beloved by God and men;

διαμένω παρὰ τῷ ἀδελφῷ μου, I live at my brother's house.

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c. With *acc.*, near, by, contrary to, less:

περιεπάτει παρὰ τὸν ποταμόν, he walked by the river;
ἀνέλαβε παρὰ πᾶσαν προσδοκίαν, he recovered, contrary to all expectations;
δέκα παρὰ τέταρτον, a quarter to ten;
εἴκοσι παρὰ ὀκτώ, δώδεκα, 20 − 8 = 12.

18. Πρός, *a.* With *gen.*, by, for the sake of:

πρὸς Θεοῦ, for God's sake.

b. With *dat.*, in addition to:

πρὸς τούτοις, besides.

c. With *acc.*, to, towards, for:

τὰ παράθυρα βλέπουσι πρὸς βορρᾶν, the windows look to the north;
ὁ πῖλος χρησιμεύει πρὸς κάλυψιν τῆς κεφαλῆς, the hat serves for the protection of the head.

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LESSON TWENTY-NINTH

ΜΑΘΗΜΑ ΕΙΚΟΣΤΟΝ ΕΝΝΑΤΟΝ

Τὰ *νοσήματα* (*τέλος*)

Diseases (concluded)

Μεταξὺ *τῶν παθήσεων τοῦ ἀγγειώδους συστήματος*
Among the affections of the vascular system
αἱ καρδιακαὶ νόσοι εἶναι αἱ περισσότεραι. Οἱ
the heart diseases are the most numerous. Rheu-
ρευματισμοὶ ἐπιδρῶσι συχνάκις ἐπὶ τῆς καρδίας καὶ
matism acts often upon the heart and
παράγουσι παθολογικὰς ἀλλοιώσεις εἰς τὰς κικλίδας.
causes pathological changes in the valves.
Τὰ *κύρια συμπτώματα τῶν παθήσεων τῆς καρδίας*
The chief symptoms of the affections of the heart
εἶναι ἄτακτος σφυγμός, παλμός, δύσπνοια καὶ
are irregular pulse, palpitation, difficult breathing, and
ἄλγος ἐνίοτε. Τὰ *αὐτὰ συμπτώματα εἶναι δυνατὸν*
pain sometimes. The same symptoms may
ὅμως νὰ προέλθωσιν ἐκ δυσπεψίας, καὶ πολλοὶ φαντά-
also arise from dyspepsia, and many imag-
ζονται, ὅτι πάσχουσιν ἀπὸ καρδιακῆς νόσου,
ine that they are suffering from cardiac disease,
πράγματι δὲ εἶναι ἁπλῶς καὶ μόνον δυσπεπτικοί.
but really they are simply and solely dyspeptic.

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Οἱ τοιοῦτοι πολλάκις ἀνησυχοῦσι διὰ τὴν κατάστασιν
Such often are worried about the state
τῆς ὑγείας των καὶ γίνονται ὑποχονδριακοί, ἐν ᾧ ἐὰν
of their health and become hypochondriacal, while if
συνεβουλεύοντο ἰατρόν τινα οἱ φόβοι των θὰ
they would consult a physician their fears
ἔπαυον καὶ τὰ ἀνησυχητικὰ συμπτώματά των θὰ
would cease and their disquieting symptoms would
ἐξέλιπον μετὰ μερικὰς δόσεις φαρμάκων. Πολλαὶ
vanish after a few doses of medicine. Many
περιπτώσεις αἰφνιδίου θανάτου εἶναι προϊὸν καρδιακῆς
cases of sudden death are the result of cardiac
νόσου. Ἡ νεφρῖτις συνδέεται συχνότατα μετὰ
disease. Bright's disease is associated very frequently
τῶν παθήσεων τῆς καρδίας. Ὁ ὕδρωψ εἶναι κοινὸν
with affections of the heart. Dropsy is a common
σύμπτωμα τῶν νεφριτικῶν νόσων. Τὸ ἀνεύρυσμα εἶναι
symptom of kidney diseases. An aneurysm is
τοπικὴ ἐξοίδησις ἀρτηρίας τινός· εἶναι πάντοτε σοβαρὰ
a local swelling of an artery; it is always a grave
ἀσθένεια. Ἡ φλόγωσις τῶν φλεβῶν ὀνομάζεται φλε-
malady. Inflammation of the veins is called phle-
βῖτις. Οἱ ἡλικιωμένοι πάσχουσι συχνὰ ἀπὸ κιρσῶν.
bitis. The aged suffer often from varicose veins.
Κιρσὸς ὁρίζεται ὡς ἀνευρυσμὸς ἢ ἐξοίδησις φλεβός,
A varix is defined as an aneurysm or swelling of a vein,
ἰδιαιτέρως τῶν μηρῶν καὶ τῶν σκελῶν. Ἡ φλεβοτομία
especially of the thighs and of the legs. Blood-letting
ἦτο πάλαι κοινὸν θεραπευτικὸν μέσον, ἀλλὰ
was formerly a common therapeutic measure, but it
δὲν εἶναι τώρα πολὺ ἐν χρήσει.
is not now much in use.

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Αἱ νευροπάθειαι εἶναι πολὺ γενικαί, ἰδιαιτέρως ὡς
Nervous diseases are very common, especially, it
λέγεται ἐν Ἀμερικῇ. Ἡ ἀποπληξία εἶναι συνήθως
is said, in America. Apoplexy is usually
ἀποτέλεσμα αἱμορραγίας εἰς τὸν ἐγκέφαλον· τὸ
the result of hemorrhage into the brain; the
κυριώτερον σύμπτωμα αὐτῆς εἶναι ἡ παράλυσις. Ἡ
chief symptom of this is paralysis. Epi-
ἐπιληψία χαρακτηρίζεται δι' ἰσχυρῶν συνταράξεων
lepsy is characterized by violent convulsions
ἢ σπασμῶν τῶν μελῶν τοῦ σώματος. Ἡ αὐτὴ
or spasms of the members of the body. The same
ἀσθένεια καλεῖται ὁμοίως σεληνιασμός. Ἡ νευραλγία
disease is called also falling sickness. Neuralgia
εἶναι λίαν βασανιστικὴ πάθησις. Ἀσθένεια τοῦ
is a most tormenting affection. Disease of
νοὸς ὀνομάζεται παραφροσύνη. Ἡ ἠλιθιότης εἶναι
the mind is called insanity. Idiocy is
εἶδος παραφροσύνης ἐκ γενετῆς. Ἡ ἠλίθιοι εἶναι
a kind of congenital insanity. Idiots are
μωροί, ὅλοι οἱ μωροὶ ὅμως δὲν εἶναι ἠλίθιοι. Ὁ
stupid, all stupid people, however, are not idiots. One
μὴ ἀσθενής, ἀλλὰ καὶ ὄχι ὅλως ὑγιὴς εἶναι ἀδιάθετος.
who is not sick, but still not wholly well, is indisposed.

Ἔχε τοὺς πόδας σου ζεστούς,
Τὴν κεφαλήν σου κρύαν,
Τὸν στομαχόν σου ἐλαφρόν,
Ἰατροῦ δὲν ἔχεις χρείαν.

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Conversation Exercise

Ποῖαι παθήσεις τοῦ ἀγγειώδους συστήματος εἶναι αἱ περισσότεραι; Ἐπιδρῶσιν οἱ ρευματισμοὶ συχνάκις ἐπὶ τῆς καρδίας; Τί παράγουσιν εἰς τὰς κικλίδας τῆς καρδίας; Εἶναι σοβαρόν τι αἱ παθολογικαὶ βλάβαι[1] τῶν κικλίδων τῆς καρδίας; μάλιστα, εἶναι συνήθως πολὺ σοβαρόν, τῷ ὄντι ἀποτελοῦσι μίαν τῶν σοβαρωτάτων νόσων τῆς καρδίας. Ποῖα εἶναι τὰ κύρια συμπτώματα τῶν παθήσεων τῆς καρδίας; Εἶναι ὁ ἄτακτος σφιγμὸς καὶ ὁ παλμὸς σοβαρὰ συμπτώματα; ὄχι πάντοτε.[2] Εἶναι δυνατὸν νὰ προέλθωσι τὰ τοιαῦτα ἐκ δυσπεψίας; Φαντάζονται πολλοὶ ἐσφαλμένως ὅτι πάσχουσιν ἀπὸ καρδιακῆς νόσου; Εἶναι οἱ τοιοῦτοι συχνάκις ἁπλῶς καὶ μόνον δυσπεπτικοί; Ἀνησυχοῦσιν αὐτοὶ διὰ τὴν κατάστασιν τῆς ὑγείας των; Θὰ ἔπαυον οἱ φόβοι των ἐὰν συνεβουλεύοντο ἰατρόν τινα; Θὰ ἐξέλειπον τὰ ἀνησυχητικὰ συμπτώματά των μετὰ μερικὰς δόσεις φαρμάκων; Εἶναι πολλαὶ περιπτώσεις αἰφνιδίου θανάτου προϊὸν καρδιακῆς νόσου; Συνδέεται συχνάκις ἡ νεφρῖτις μετὰ τῶν παθήσεων τῆς καρδίας; Ποῖον εἶναι τὸ κοινὸν σύμπτωμα τῶν νεφριτικῶν νόσων; Πῶς ὀνομάζεται ἡ φλόγωσις τῶν φλεβῶν; Εἶδός τι νοσήματος[3] εἶναι τὸ ἀνεύρυσμα; Πάσχουσιν οἱ ἡλικιωμένοι ἀπὸ κιρσῶν; Πῶς ὁρίζεται ὁ κιρσός; Ἦτο πάλαι ἡ φλεβοτομία κοινὸν θεραπευτικὸν μέσον; Εἶναι τώρα πολὺ ἐν χρήσει;

Εἰς ποίαν χώραν[4] αἱ νευροπάθειαι εἶναι ἰδιαιτέρως κοιναί; Εἶναι ἡ ἀποπληξία συνήθως ἀποτέλεσμα αἱμορραγίας εἰς τὸν ἐγκέφαλον; Τί εἶναι τὸ κυριώτερον σύμπτωμα αὐτῆς; Διὰ ποίων συμπτωμάτων χαρακτη-

[1] Lesions, injuries. [2] Not always. [3] What kind of a disease? [4] In what country?

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ρίζεται ἡ ἐπιληψία; Πῶς καλεῖται ὁμοίως ἡ αὐτὴ ἀσθένεια; Δὲν εἶναι ἡ νευραλγία λίαν βασανιστικὴ πάθησις; Πῶς ὀνομάζεται ἡ ἀσθένεια τοῦ νοός; Εἶναι ἡ ἠλιθιότης εἶδος παραφροσύνης ἐκ γενετῆς; Ὅλοι οἱ ἠλίθιοι εἶναι μωροί· εἶναι ὅμως ὅλοι οἱ μωροὶ ἠλίθιοι; Πῶς ὁρίζεται ἡ ἀδιαθεσία;[1]

[1] Indisposition.

Reading Exercise

John Stuart Blackie (συνέχεια).

Ἐπανελθὼν δὲ εἰς Ἀθήνας καὶ συναντήσας τὸν καθηγητὴν Kendrick καὶ τὸν Ἄρνολδ, ἐπεχείρησε μετ' αὐτῶν περιοδείαν διὰ Θερμοπυλῶν, τῶν Πλαταιῶν, τοῦ Ὀρχομενοῦ, τῶν Θηβῶν, τῶν Δελφῶν μέχρι τοῦ Παρνασσοῦ. Ὅδευον δὲ ἱππεύοντες καὶ ἀναγκαζόμενοι νὰ ἐφοδιάζωνται μὲ τροφάς· ἦτο ἡ πορεία λίαν ἐπίπονος ἕως οὗ φθάσαντες εἰς τὰς σκιερὰς χαράδρας τοῦ Παρνασσοῦ, συνήντησαν μέγα ποιμνιοστάσιον, ὅπου οἱ ποιμένες ἐδέξαντο αὐτοὺς φιλοξένως, κατὰ τὰ ἀρχαϊκὰ αὐτῶν ἔθιμα. Ζωηροτάτη εἶναι ἡ περιγραφὴ τῆς σκη-

John Stuart Blackie (continued).

Upon returning to Athens and meeting Professors Kendrick and Arnold, he undertook with them a journey through Thermopylæ, Platæa, Orchomenus, Thebes, and Delphi as far as Parnassus. They travelled horse-back, and were obliged to provide themselves with provisions. The journey was very tiresome, until, arriving at the shady ravines of Parnassus, they came upon a large shepherds' gathering, where the shepherds welcomed them hospitably according to their

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νῆς ἐκείνης, ἥτις ἐνεθουσίασε τοῦ Βλάκη ὥστε καὶ νὰ ψάλλῃ μεγαλοφώνως θούριον τῶν Σκότων ὀρεινῶν. Ἐπανακάμψας εἰς Ἀθήνας μεσοῦντος τοῦ Ἰουνίου, εὗρε τὸν καύσωνα ἀφόρητον, ὥστε ἐκδραμὼν εἰς Σούνιον καὶ ἐπιστρέψας διὰ τοῦ Μαραθῶνος καὶ τοῦ Πεντελικοῦ, ἀπῆλθε λίαν ἐξησθενημένος· ἀλλὰ μέχρις ἐσχάτης του πνοῆς ἐκήρυττεν, ὅτι ἡ ὁδοιπορία του ἐκείνη ὑπῆρξεν ἡ πλέον ἀξιομνημόνευτος περίοδος τοῦ βίου αὐτοῦ. Ἐκ δὲ Βιέννης ἔγραφεν:

ancient customs. Most vivid is the description of that scene, which so inspirited Blackie that he sang in a loud voice a war song of the Scottish Highlanders. Returning to Athens the middle of June, he found the heat unbearable, and after running out to Sounion and returning by way of Marathon and Pentelicus, he departed greatly exhausted. But up to his last breath he declared that that journey of his was the most memorable period of his life. From Vienna he wrote:

"Ἐπανακάμπτων εἰς τὰ ἴδια, δόξα τῷ Θεῷ, πεπλουτισμένος μὲ νέας ἰδέας καὶ νέα αἰσθήματα περὶ τοῦ ἑλληνικοῦ λαοῦ καὶ τῆς ἑλληνικῆς φύσεως, ἃς ποτε δὲν θὰ ἠδυνάμην νὰ πορισθῶ ἐκ τῶν βιβλίων. Ὀλίγη ζῶσα πεῖρα τοιαύτη εἶναι ἀξιωτέρα τῆς ἀναγνώσεως ὁλοκλήρου βιβλιοθήκης."

"I am coming home, God be praised, much enriched with new ideas and feelings in reference to Greek men and Greek nature that books could never have given me. A little experience of this kind is worth libraries of learning."

Πρακτικὸν δὲ συμπέρα-

A practical result of

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σμα τῆς πείρας ταύτης ὑπῆρξεν ἡ ἐκ τῆς μελέτης τῆς νεωτέρας γλώσσης πεποίθησις, ὅτι ἡ μετάφρασις τῆς Ἰλιάδος ἣν εἶχεν ἤδη ἐπιχειρήσει ἦτο λίαν ἀτελὴς καὶ ὅτι ὤφειλε νὰ ἐπαναλάβῃ τὸ ἔργον ἐξ ἀρχῆς. Πρὸς τελειοτέραν δὲ διδαχὴν τῆς ἑλληνικῆς, συμπαρέλαβε βοηθὸν τὸν ἀρχαῖον αὐτοῦ καθηγητήν, Ἰάκωβον Δοναλδσῶνα (νῦν πρύτανιν τοῦ Πανεπιστημίου τοῦ Ἁγίου Ἀνδρέα) ὅστις ἀπεδέξατο τελείως τὰς περὶ προφορᾶς ἀρχάς του. Ἀμφότεροι δὲ ἐξηκολούθουν ἐνήμεροι τῆς ἐν Ἑλλάδι φιλολογικῆς κινήσεως καὶ τῶν κατὰ τὴν ἐποχὴν ἐκείνην πολιτικῶν περιπετειῶν, ἀναγινώσκοντες τακτικὰ τὰς Ἀθηναϊκὰς ἐφημερίδας καὶ ἀπαγγέλλοντες κλέφτικα τραγούδια.

Τὸν δ' ἀκατάσχετον τοῦτον πρὸς τὴν Ἑλλάδα καὶ τὰ ἑλληνικὰ γράμματα ἔρωτα μετέδιδεν εἰς τοὺς μαθητὰς αὐτοῦ. Ὥστε ἱδρύθη περὶ τὸ 1856 καὶ ἡ

this journey was the conviction, from the study of the modern language, that the translation of the Iliad which he had already undertaken was very imperfect, and that he must go over the work again from the beginning. In order to a more complete instruction in Greek, he took along as assistant his old professor, James Donaldson (now Rector of the University of St. Andrew), who accepted entirely his authority in regard to the pronunciation. Both kept themselves informed concerning the literary movement in Greece, and of the political changes of that time, reading regularly the Athenian newspapers and reciting Klephtic ballads.

This impetuous love for Greece and Greek letters he communicated also to his pupils. And so, about 1856, was founded the "Blackie Brotherhood,"

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"Ἀδελφότης τοῦ Βλάκη," ἧς σκοπὸς ἦν οἰκειοτέρα καὶ στενωτέρα τῶν προσφιλῶν ἐκείνων ἰδεῶν ἀνακίνησις.

Τῶν συνεντεύξεων τούτων ὡς καὶ τῆς ὅλης ἑλληνικῆς τοῦ Βλάκη διανοητικῆς ζωῆς προϊὸν ὑπῆρξαν τὰ μετ' ὀλίγον δημοσιευθέντα "Ἀισματα καὶ μῦθοι τῆς ἀρχαίας Ἑλλάδος." Μετ' οὐ πολὺ ἐξέδοτο φιλοσοφικὴν διατριβὴν περὶ τοῦ Καλοῦ κατὰ Πλάτωνα. Τὸ δ' ἀκόλουθον ἔτος ἐποιήσατο ἔναρξιν τῶν παραδόσεων αὐτοῦ διὰ διαλέξεως περὶ τῆς ὁμοιότητος τῶν Highlanders τῆς Σκωτίας καὶ τῶν ὀρεινῶν τῆς Ἑλλάδος. Εἰς τὰς περὶ Ἑλλάδος παντοίας γνώσεις του προσέτρεξε καὶ ὁ ἐπιφανὴς φυσιοδίφης Sir Roderick Murchison, συγγράφων περὶ τῆς γεωλογίας τῆς Ἑλλάδος.

Ἡ περίοδος αὕτη τοῦ βίου τοῦ ἀειμνήστου φιλέλληνος εἶναι ἀξιομνημόνευτος καὶ διὰ δύο ἕτερα περιστατικά. Περὶ τὸ 1860 συνηντήθη τὸ πρῶτον μετὰ τοῦ Γλάδ-

the object of which was the more intimate and closer agitation of those beloved ideas.

A product of these reunions, as also of Blackie's whole Greek intellectual life, were the "Lays and Legends of Ancient Greece," published a little later. Not long after he published a philosophical treatise on Plato's Doctrine of the Beautiful. The following year he made a beginning of his course of lectures on the resemblance of the Highlanders of Scotland to the mountaineers of Greece. The celebrated naturalist, Sir Roderick Murchison, also had recourse to his varied knowledge of Greece when he was writing on the geology of Greece.

This period of the life of the ever-to-be-remembered Philhellene is memorable also because of two other incidents. About 1860 he met Gladstone for

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στωνος καὶ ἐγνώρισεν αὐτὸν προσωπικῶς, ἀφοῦ ἀπὸ πολλοῦ χρόνου παντοῖοι κοινοὶ δεσμοὶ συνεῖχον αὐτοὺς διανοητικῶς. Κατὰ τὸν αὐτὸν δὲ χρόνον, ἡ διὰ τῆς φειδοῦς καὶ τῆς φιλοπονίας αὐξηθεῖσα οὐσία τοῦ ὀλιγαρκοῦς ζεύγους κατέστησεν ἐφικτὸν τὸν πόθον ἐγκαταστάσεως ἀναπαυτικωτέρας. Διεκοσμήθη δὲ ὁ οἶκος αὐτῶν δι' εἰκόνων καὶ τοπίων ἑλληνικῶν καὶ δι' ἐπιγραφῶν ἐκ τοῦ Ὁμήρου καὶ τῶν ἄλλων θεῶν οὓς ἐλάτρευεν ὁ Βλάκης.

(Ἔπεται τὸ τέλος.)

the first time, and made his personal acquaintance after various common ties, had for a long time bound them together intellectually. At the same time the means of the frugal couple, enlarged through economy and industry, made possible the desire for a more comfortable establishment. Their home was adorned with Greek pictures and landscapes and with inscriptions from Homer and the other gods whom Blackie worshipped.

(To be concluded.)

VERBS

ἐπανελθών, 2d aor. part. ἐπανέρχομαι, to return.
συναντήσας, aor. part. συναντῶ(άω), to meet.
ἐπεχείρησε, aor. ind. ἐπιχειρῶ(έω), to undertake.
ὥδευον, imp. ind. ὁδεύω, to travel.
ἱππεύοντες, pres. part. ἱππεύω, to ride horseback.
ἀναγκαζόμενοι, pres. part. pass. ἀναγκάζω, to compel.
ἐφοδιάζωνται, pres. subj. mid. ἐφοδιάζω, to victual.
ἦτο, imp. ind. εἶμαι, to be.
φθάσαντες, aor. part. φθάνω, to arrive.
συνήντησαν, aor. ind. συναντῶ(άω), to meet.
ἐδέξαντο, aor. ind. δέχομαι, to receive, welcome.

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ἐνεθουσίασε, aor. ind. ἐνθουσιάζω, to inspirit, exalt.
ψάλλῃ, pres. subj. ψάλλω, to sing.
ἐπανακάμψας, aor. part. ἐπανακάμπτω, to return.
εὗρε, 2d aor. ind. εὑρίσκω, to find.
ἐκδραμών, 2d aor. part. ἐκτρέχω, to make an excursion.
ἐπιστρέψας, aor. part. ἐπιστρέφω, to return, come back.
ἀπῆλθε, 2d aor. ind. ἀπέρχομαι, to depart.
ἐξησθενημένος, perf. part. mid. ἐξασθενῶ(έω), to become weak, enfeebled.
ἐκήρυττε, imp. ind. κηρύττω, to declare, proclaim.
ὑπῆρξε, aor. ind. ὑπάρχω, to be.
ἔγραφε, imp. ind. γράφω, to write.
ἐπανακάμπτων, pres. part. ἐπανακάμπτω, to return.
πεπλουτισμένος, perf. part. pass. πλουτίζω, to enrich.
ἠδυνάμην, imp. ind. δύναμαι, to be able.
πορισθῶ, aor. subj. mid. πορίζω, to procure, furnish.
εἶχεν ἐπιχειρήσει, plup. ind. ἐπιχειρῶ(έω), to undertake.
ὤφειλε, imp. ind. ὀφείλω, to owe, be obliged.
ἐπαναλάβῃ, 2d aor. subj. ἐπαναλαμβάνω, to repeat.
συμπαρέλαβε, 2d aor. ind. συμπαραλαμβάνω, to take along with.
ἀπεδέξατο, aor. ind. ἀποδέχομαι, to accept.
ἐξηκολούθουν, imp. ind. ἐξακολουθῶ(έω), to continue.
ἀναγινώσκοντες, pres. part. ἀναγινώσκω, to read.
ἀπαγγέλλοντες, pres. part. ἀπαγγέλλω, to recite.
μετέδιδε, imp. ind. μεταδίδω, to impart, communicate.
ἱδρύθη, aor. ind. pass. ἱδρύω, to establish.
ἦν, imp. ind. εἰμί (εἶμαι), to be.
δημοσιευθέντα, aor. part. pass. δημοσιεύω, to publish.
ἐξέδοτο, aor. ind. ἐκδίδωμι (ἐκδίδω), to publish.
ἐποιήσατο, aor. ind. mid. ποιῶ(έω), to make, do.
προσέτρεξε, aor. ind. προστρέχω, to have recourse to.

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συνηντήθη, aor. ind. mid. *συναντῶ(άω)*, to meet.
ἐγνώρισε, aor. ind. *γνωρίζω*, to know.
συνεῖχον, imp. ind. *συνέχω*, to hold together, bind.
κατέστησε, aor. ind. *καθιστῶ(άω)*, to constitute, render.
διεκοσμήθη, aor. ind. mid. *διακοσμῶ(έω)*, to adorn.
ἐλάτρευε, imp. ind. *λατρεύω*, to honor, worship, revere.

Vocabulary Exercise

To be done after the usual manner.

Grammar

Prepositional Adverbs

In addition to the true prepositions there are several adverbs which are used in the sense of prepositions, governing the genitive case. These are:

ἄνευ, without
ἀναλόγως, in relation to
ἀναμεταξύ, between, among
ἀντικρύ, opposite
ἀπέναντι, opposite
ἄχρι(ς), as far as, until
δίκην, as, like
δίχα, *δίχως*, without
ἐγγύς, near
ἐκτός, outside of, except
ἔναντι, opposite
ἐναντίον, against
ἕνεκα, *ἕνεκεν*, on account of
ἐντός, within
ἐνώπιον, in the presence of
κατέναντι, opposite
κατόπιν, behind
κύκλῳ, round
μακράν, far from
μεταξύ, between, among
μέχρι(ς), as far as, until
παραπλεύρως, by, near
πάρεξ, except
πέραν, the other side of
πέριξ, round
πλήν, except
πλησίον, near
συνεπείᾳ, in consequence of
χάριν, for the sake of
χωρίς, without

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Δίκην, ἕνεκα or ἕνεκεν, and χάριν may either follow or precede the substantive governed; the other prepositional adverbs and the prepositions themselves precede the substantive, almost without exception.

Ἅμα, as soon as, governs the dative.

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LESSON THIRTIETH

ΜΑΘΗΜΑ ΤΡΙΑΚΟΣΤΟΝ

Τὸ *ταξειδεύειν*

Travelling

Ταν*ῦν ταξειδεύει τις πολὺ ταχύτερον ἢ τὸ*
Nowadays one travels much more rapidly than
πάλαι. Σιδηρόδρομοι καὶ ἀτμόπλοια μᾶς μεταφέρουσι
formerly. Railways and steamships transport us
ταχέως εἰς τὰ μᾶλλον ἀπώτατα μέρη τῆς γῆς.
swiftly to the most distant parts of the earth.

Ἡ ἁμαξοστοιχία ἀποτελεῖται ἐκ τῆς ἀτμαμάξης
The railroad train consists of the locomotive
μὲ τὴν ὑπηρετικὴν ἅμαξαν, τῆς ἁμάξης διὰ τὰς
with the tender, baggage-car (luggage-
ἀποσκευὰς καὶ μερικῶν ἁμαξῶν διὰ τοὺς ἐπιβάτας.
van), and several cars for the passengers.
Οἱ ἐπιβάται τῆς πρώτης θέσεως ταξειδεύουσι τὴν νύκτα
The first-class passengers travel at night
εἰς κλιναμάξας, καὶ τὴν ἡμέραν εἰς αἰθουσαμάξας,
in sleeping-cars, and by day in drawing-room cars,
τοὐλάχιστον εἰς τὴν χώραν ταύτην· εἰς τὴν Εὐρώπην
at least in this country; in Europe
τὰ ἔθιμα εἶναι κατά τι διάφορα, καὶ αἱ ἅμαξαι
the customs are somewhat different, and the cars

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εἶναι κατεσκευασμέναι κατ' ἄλλον τύπον. Ἐντὸς τῶν
are built after another model. Within the
πόλεων ἡ συγκοινωνία γίνεται διὰ ἱπποσιδηρο-
cities communication is effected by means of
δρόμων ἢ ἠλεκτροσιδηροδρόμων, καὶ ἐν Νέᾳ Τόρκῃ
horse or electric railways, and in New York
καὶ Σικάγῳ διὰ τῶν ὑπεργείων τροχιοδρόμων.
and Chicago by means of the elevated railroads.

Ἐνίοτε ἐποχεῖταί τις ἐφ' ἁμάξης, ἀλλὰ τοῦτο εἶναι
Sometimes one drives in a cab, but this is
πολὺ δαπανηρόν, διότι τὰ μεταφορικὰ εἶναι ὑπέρογκα
very expensive, for the rate of fare is exorbitant
ἐν συγκρίσει πρὸς τὰ τοῦ τροχιοδρόμου. Οἱ
in comparison with that of the street railway. The
πλούσιοι καὶ οἱ εὐποροῦντες ἔχουσιν ἰδικάς των ἁμά-
rich and well-to-do have their own car-
ξας ἐπὶ τῶν ὁποίων περιδιαβάζουσι πρὸς τέρψιν.
riages, in which they go about for pleasure.

Μερικοὶ ἱππεύουσιν εἰς τοὺς περιβόλους καὶ εἰς τὴν
Some ride horseback in the parks and in the
ἐξοχήν, ἀλλὰ πολλοὶ ἄλλοι μεταβαίνουσιν ἐπὶ ποδηλά-
country, but many others ride on bicy-
των. Τὸ ποδηλατεῖν εἶναι πολὺ τερπνὴ καὶ ὑγιεινὴ
cles. Bicycling is a very pleasant and healthy
ἄσκησις ὅπου αἱ ὁδοὶ εἶναι καλαὶ καὶ ὄχι πολὺ
exercise where the roads are fine and not too
ἀνώμαλοι.
hilly (uneven).

Ἐπὶ ὑγρῶν ἐπιφανειῶν—ποταμῶν, λιμνῶν καὶ τῆς
Upon fluid surfaces — rivers, lakes, and the
θαλάσσης—ταξειδεύουσιν εἰς πλοῖα. Τὰ ἱστιοφόρα
sea —people travel in ships. Sailing vessels

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ἦσαν πάλαι τὸ μόνον μέσον συγκοινωνίας,
were formerly the only means of transportation,
ἀλλὰ νῦν ταξειδεύει τις πολὺ ταχύτερον δι'
but now one travels much more quickly by
ἀτμοπλοίων. Τὸ πλοῖον συνίσταται ἐκ σκάφους, ἱστῶν
steamer. The ship consists of hull, masts,
καὶ ἱστίων, πηδαλιουχεῖται δὲ διὰ τοῦ πηδαλίου.
and sails, and is steered by the rudder.
Τὸ πρόσθιον μέρος τοῦ σκάφους καλεῖται πρῷρα,
The front portion of the hull is called bow (prow),
τὸ ὀπίσθιον πρύμνη, τὸ ἄνω μέρος τὸ κατάστρωμα, καὶ
the back stern, the upper part the deck, and
τὸ κάτω ἡ τρόπις. Ἐντὸς τοῦ σκάφους εὑρίσκονται
the lower the keel. Within the hull are found
οἱ θαλαμίσκοι καὶ ἡ ἀποθήκη. Τὸ πλοῖον κυβερνᾶται
the cabins and the hold. The ship is managed
παρὰ τοῦ πληρώματος ἐπὶ κεφαλῆς τοῦ ὁποίου ἵσταται
by the crew, at the head of which stands
ὁ πλοίαρχος. Ὅταν τὸ πλοῖον εἰσέρχηται εἰς λιμένα
the captain. When the ship enters a harbor it
ὁδηγεῖται διὰ πλοηγοῦ.
is guided by a pilot.

Κάμνουσιν ἐκδρομὰς πρὸς τέρψιν διὰ λέμβων,
People make excursions for pleasure in rowboats,
πλοιαρίων καὶ θαλαμηγῶν. Μερικοὶ πλούσιοι ἔχουσιν
sail-boats, and yachts. Many rich people own
εὐρείας θαλαμηγοὺς ἀτμοκινήτους διὰ τῶν ὁποίων
large steam yachts, by means of which
κάμνουσι μακρὰς ἐκδρομὰς καὶ ταξειδεύουσιν ἐνίοτε
they make long trips, and travel sometimes
καὶ περὶ τὴν γῆν.
even round the world.

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Ἓν τῶν μεγίστων προτερημάτων τοῦ πλούτου εἶναι
One of the greatest advantages of wealth is
ὅτι φέρει τοὺς κατόχους του εἰς θέσιν νὰ περιηγῶνται
that it brings its possessors in position to travel
ὁπουδήποτε θέλουσι, καὶ νὰ ἐπισκέπτωνται ξένα μέρη.
wherever they wish, and to visit foreign parts.

Conversation Exercise

Ταξειδεύει τις ταν῀υν ταχύτερον ἢ τὸ πάλαι; Μᾶς μεταφέρουσιν οἱ σιδηρόδρομοι εἰς τὰ μᾶλλον ἀπώτατα μέρη τῆς γῆς; ὄχι μόνον οἱ σιδηρόδρομοι, ἀλλὰ καὶ τὰ ἀτμόπλοια μᾶς φέρουσιν εἰς τὰ ἀπώτατα μέρη τῆς γῆς. Ἐκ ποίων ἁμαξῶν ἀποτελεῖται ἡ ἁμαξοστοιχία; Εἰς ποῖα εἴδη ἁμαξῶν ταξειδεύουσι τὴν νύκτα οἱ ἐπιβάται τῆς πρώτης θέσεως; Ταξειδεύουσιν εἰς αἰθουσαμάξας τὴν ἡμέραν; Ταξειδεύουσιν οὕτω εἰς ὅλας τὰς χώρας ἢ μόνον εἰς ταύτην τὴν χώραν; Εἶναι τὰ ἔθιμα κατά τι διάφορα εἰς τὴν Εὐρώπην; Εἶναι αἱ ἅμαξαι κατεσκευασμέναι κατ' ἄλλον τύπον ἐκεῖ; Πῶς γίνεται ἡ συγκοινωνία ἐντὸς τῶν πόλεων; Ἐποχεῖταί τις ἐνίοτε ἐφ' ἁμάξης; Διατί εἶναι δαπανηρὰ αὕτη ἡ μέθοδος τῆς συγκοινωνίας; Εἶναι τὰ μεταφορικὰ τῆς ἁμάξης ὑπέρογκα ἐν συγκρίσει πρὸς τὰ τοῦ τροχιοδρόμου; Ἔχουσιν οἱ πλούσιοι καὶ οἱ εὐπορο῀υντες ἰδικάς των ἁμάξας; Περιδιαβάζουσι πρὸς τέρψιν ἐπὶ ἰδικῶν των ἁμαξῶν; Δὲν ἱππεύουσι πολλοὶ εἰς τοὺς περιβόλους; Ἱππεύουσιν ἐπίσης καὶ εἰς τὴν ἐξοχήν; Δὲν μεταβαίνουσι περισσότεροι ἐπὶ ποδηλάτων; Τί[1] ἄσκησις εἶναι τὸ ποδηλατεῖν; Εἶναι τὸ ποδηλατεῖν τερπνὴ καὶ ὑγιεινὴ ἄσκησις; μάλιστα, εἶναι

[1] Abbreviation of τίνος εἴδους, of what kind—what kind of an exercise?

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τερπνὴ ἄσκησις ὅπου αἱ ὁδοὶ εἶναι καλαὶ καὶ ὄχι πολὺ ἀνώμαλοι.

Πῶς ταξειδεύουσιν ἐπὶ τῶν ὑγρῶν ἐπιφανειῶν;[1] Πῶς καλοῦνται τὰ διάφορα εἴδη τῶν ὑγρῶν ἐπιφανειῶν; καλοῦνται ποταμοί, λίμναι καὶ θάλασσα. Εἶναι νῦν τὰ ἱστιοφόρα τὸ μόνον μέσον συγκοινωνίας; ὄχι, τώρα ταξειδεύει τις πολὺ ταχύτερον δι' ἀτμοπλοίων. Ἐκ ποίων μερῶν συνίσταται τὸ πλοῖον; Διὰ τίνος πηδαλιουχεῖται; Πῶς καλεῖται ἡ λαβὴ[2] τοῦ πηδαλίου, ἀγγλιστὶ tiller; καλεῖται ὁ οἴαξ. Πῶς καλοῦνται τὰ διάφορα μέρη τοῦ σκάφους; Τί εὑρίσκεται ἐντὸς τοῦ σκάφους; Παρὰ τίνος κυβερνᾶται τὸ πλοῖον; Τίς ἵσταται ἐπὶ κεφαλῆς τοῦ πληρώματος; Τίς ὁδηγεῖ τὸ πλοῖον, ὅταν εἰσέρχηται εἰς τὸν λιμένα; Διὰ τίνων κάμνουσιν ἐκδρομὰς πρὸς τέρψιν ἐπὶ ὑγρῶν ἐπιφανειῶν; Ἔχουσι μερικοὶ πλούσιοι εὐρείας[3] θαλαμηγοὺς ἀτμοκινήτους;[4] Κάμνουσι μακρὰς ἐκδρομὰς διὰ τούτων; Δὲν ταξειδεύουσιν ἐνίοτε δι' αὐτῶν καὶ περὶ τὴν γῆν; Τί εἶναι ἓν τῶν μεγίστων προτερημάτων τοῦ πλούτου; Δὲν φέρει οὗτος τοὺς κατόχους του εἰς θέσιν νὰ περιηγῶνται ὁπουδήποτε θέλουσιν; Δύνανται οἱ πλούσιοι νὰ ἐπισκέπτωνται ξένα μέρη;

[1] Fluid surfaces, *i.e.*, water. [2] Handle. [3] Εὐρύς, εὐρεῖα, εὐρύ, spacious, roomy. [4] Lit., moved by steam.

Reading Exercise

John Stuart Blackie (τέλος).

Ἀλλ' ἡ εὐτυχία δὲν ἤμβλυνε τὸν ζῆλον τοῦ Βλάκη ὑπὲρ τῶν ἀρχῶν ἃς ἀνέ-

John Stuart Blackie (concluded).

But success did not blunt Blackie's zeal for the principles which from

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καθεν ἐξυπηρέτησε. Καθ' ὅλον τὸ 1865 καὶ 1866 ἐσυνηγόρει ὑπὲρ τῆς καθ' ἡμᾶς προφορᾶς δι' ἐπιστολῶν ἐν τῷ "Χρόνῳ," τῷ "Σκότῳ" καὶ ἄλλαις ἐφημερίσι. Τὴν δὲ θέρμην τῆς "ἑλληνικῆς ἑταιρίας" ἐπηύξανε, κομίζων ἐξ Ἑλλάδος ὑπὲρ τῶν συνεταίρων ἑλληνικὸν οἶνον. Δὲν εἶχεν ἐγκαταλείψει, ἐν τῷ μεταξύ, τὸ ἔργον τῆς μεταφράσεως τοῦ Ὁμήρου, ἀλλὰ μετὰ πολυετῆ ἐργασίαν ἐδημοσίευσεν ἰδίᾳ δαπάνῃ τὸ προσφιλὲς αὐτῷ βιβλίον. Κατὰ τὸν Μάϊον τοῦ 1867 ἀνέγνωσεν ὁ Βλάκης ἐν τῷ Βασιλικῷ Ἰνστιτούτῳ τοῦ Λονδίνου, νέαν περὶ προφορᾶς διατριβήν, "Music of Speech in the Greek and Latin Languages." Ἐπανακάμψας δ' εἰς Ἐδιμβοῦργον ἠσχολήθη περὶ τὴν δημώδη διδαχὴν καὶ διάδοσιν τῆς ἑλληνικῆς γλώσσης. Πρὸς τὸν σκοπὸν τοῦτον ἐξέδοτο μετ' ὀλίγον σειρὰν ἀγγλοελληνικῶν διαλόγων, καὶ ἀκολούθως πάλιν στοιχειώδη ἑλληνικὴν γραμ-

the first he had promoted. During all of 1865 and 1866 he was pleading in favor of our pronunciation in letters to the *Times*, the *Scotsman*, and other journals. He increased the ardor of the Greek Society by importing Greek wine from Greece for the members. He had not abandoned in the meanwhile the work of translating Homer, but after the labor of many years he published at his own expense his beloved book. In May, 1867, Blackie read in the Royal Institute of London a new paper on pronunciation, "Music of Speech in the Greek and Latin Languages." And returning then to Edinburgh, he busied himself with popular teaching and promulgation of the Greek language. To this end he published a little later a collection of English-Greek dialogues, and following that an elementary

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ματικήν. Ἐξηκολούθει δὲ κηρύττων τὸ προσφιλὲς αὐτῷ θέμα, τὸ περὶ προφορᾶς, ἐν ἀλληλογραφίᾳ πρὸς Γερμανοὺς καὶ Γάλλους λογίους.

Τῷ 1872 κατὰ μῆνα Ἀπρίλιον, ἐποιήσατο νέαν ἐν τῷ Ἱνστιτούτῳ διάλεξιν περὶ τῆς ἐξελίξεως τῆς καθομιλουμένης—History and Growth of Modern Greek. Ἡ ἔκτακτος σπουδαιότης τῆς πραγματείας ἐκείνης προὐκάλεσε γενικὴν ἐπὶ τοῦ θέματος προσοχήν· ἀναφέρεται δὲ ἐν τῇ βιογραφίᾳ ὅτι ὁ ἡμέτερος κ. Ι. Γενν́αδιος, γραμματεὺς τότε διατελῶν τῆς ἐν Κωνσταντινουπόλει βασιλικῆς πρεσβείας, ἔτυχε τῆς ἀδείας τοῦ Βλάκη ὅπως μεταφράσῃ τὴν διάλεξιν, ἥτις ὄντως ἐδημοσιεύθη ἑλληνιστὶ ἐν τῷ "Νεολόγῳ." Ἡ μακρὰ καὶ ἐπίμονος αὕτη στρατεία ἤρξατο ἀποδίδουσα καρπούς. Οὐ μόνον οἱ μαθηταὶ τοῦ Βλάκη, ἀλλὰ καὶ πολλοὶ τῶν φίλων του, ἄνδρες τῶν τὰ πρῶτα φερόντων ἐν τοῖς γράμμασιν,

Greek grammar. He continued his beloved theme, that on pronunciation, in correspondence with German and French men of letters.

In 1872, in the month of April, he delivered in the Institute a new lecture on the evolution of the modern (spoken) language —"History and Growth of Modern Greek." The extraordinary importance of that work aroused general attention to the subject; it is stated in the biography that our (compatriot) Mr. J. Gennadius, who was at that time secretary of the royal legation at Constantinople, obtained the permission of Blackie to translate the lecture, which was in fact published in Greek in the "Neologos." This long and persevering contest began to bear fruit. Not only the pupils of Blackie, but also many of his friends, men (of those) holding the first

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οἷον ὁ κλεινὸς ποιητὴς Browning, ἐπείθετο, θεωρητικῶς τοὐλάχιστον, περὶ τῆς γνησίας προφορᾶς. Ἡ δὲ Ἄνασσα Βικτωρία, ἥτις κατ' ἔτος παρεπιδημεῖ ἐν Σκοτίᾳ ἐζήτησεν ὅπως ὁ Βλάκης παρουσιασθῇ ἐνώπιον αὐτῆς. Καὶ μετὰ τὴν παρουσίασιν παρηγγέλθη ὅπως ἐγγράψῃ τὸ ὄνομα αὐτοῦ ἐν τῷ λευκώματι τῆς Ἀνάσσης. Ὑπογράψας δὲ ὁ Βλάκης, ἔγραψε καί τινας ἑλληνικοὺς στίχους.

rank in letters, such as the famous poet Browning, were convinced, theoretically at least, as to the correct pronunciation. Queen Victoria, who resides each year in Scotland, requested that Blackie be presented to her. And after the presentation he was ordered to write his name in the Queen's album. When signing his name, Blackie also wrote some Greek verses.

Τῷ 1877 ἐξέδοτο τοὺς "Σοφοὺς τῆς Ἑλλάδος," σειρὰν δραματικῶν διαλόγων ἐπὶ φιλοσοφικῶν θεμάτων. Τὸ δ' ἐπιὸν ἔτος ἐπεχείρησεν ὁδοιπορίαν εἰς Αἴγυπτον, ὅπου ἐγένετο εὐφροσύνως δεκτὸς παρὰ τῶν ἡμετέρων.

In 1877 he published "The Wise Men of Greece," a collection of dramatic dialogues upon philosophical subjects. The following year he undertook a journey to Egypt, where he was pleasantly received by our (people).

Ἀλλ' ἡ προβεβηκυῖα αὐτοῦ ἡλικία καὶ ὁ πλήρης κόπων βίος, ἠνάγκασαν αὐτὸν νὰ παραιτηθῇ τῆς καθηγεσίας τῷ 1882, ἐν μέσῳ γενικῆς τῶν μαθητῶν καὶ συναδέλφων αὐτοῦ ἐκδηλώσεως ἐκτιμήσεως καὶ λύπης.

But his advanced age and a life full of toil forced him to resign from the professorship in 1882, in the midst of manifestations of esteem and regret on the part of his students and colleagues.

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Ὁ ἀκαταγώνιστος πρεσβύτης δὲν ἦτο δυνατὸν οὐδὲ οὕτως νὰ καθησυχάσῃ. Μεταβὰς μετ' ὀλίγον εἰς Ὀξωνίαν—τὸ κέντρον αὐτὸ τῆς Ἐρασμιανῆς αἱρέσεως—ἐποιήσατο διάλεξιν περὶ ἑλληνικῆς προφορᾶς. Ὁ ἄνθρωπος ἦν ὅλος μεστὸς ἑλληνικῆς παιδείας καὶ ἑλληνικοῦ πνεύματος, ἠλεκτρίζων καὶ ἐνθουσιάζων τοὺς πλησιάζοντας αὐτόν. Εἶχε διαδοθῇ ἡ φήμη αὐτοῦ καθ' ὅλην τὴν Ἑλληνικὴν Ἀνατολήν. Ἐκ Κωνσταντινουπόλεως, Μικρᾶς Ἀσίας, Αἰγύπτου καὶ τῆς ἐλευθέρας Ἑλλάδος ἐλάμβανεν ἐπιστολὰς συγχαρητηρίους, μέλι, σῦκα καὶ γλυκίσματα παντοῖα, ὡς φόρον εὐγνωμοσύνης καὶ φιλίας.

The indomitable old man could not, however, so rest. Going a little later to Oxford, that centre of the Erasmian heresy, he delivered a lecture on Greek pronunciation. The man was completely filled with Greek learning and Greek spirit, electrifying and inspiring those who came near him. His fame had been spread abroad throughout all the Greek East. From Constantinople, Asia Minor, Egypt, and independent Greece he received congratulatory letters, honey, figs, and all sorts of sweets as a tribute of gratitude and friendship.

"Ἡ ζῶσα Ἑλληνικὴ" ἦτο τὸ προσφιλὲς θέμα τῶν συνδιαλέξεων, τῆς διδαχῆς, τῆς μελέτης αὐτοῦ. Κατὰ Μάρτιον τοῦ 1890 ἀνέγνωσεν ἐν τῇ Βασιλικῇ Ἑταιρίᾳ τοῦ Ἐδιμβούργου δύο διατριβάς, τὴν μὲν περὶ τῆς

"Living Greek" was the beloved theme of his conversations, his teaching, and his study. In March, 1890, he delivered two lectures in the Royal Society of Edinburgh, one on "The Living Greek Language,"

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"Ζώσης ἑλληνικῆς γλώσσης," τὴν δὲ περὶ "Ἀδαμαντίου Κοραῆ." Καθ' ὅλον τὸ 1890 καὶ 1891 ἐδημοσίευσεν ἐπιστολὰς καὶ διατριβὰς ὑπὲρ τῆς ἰδέας ταύτης, ἧς ὑπέρμαχον κρατερὸν εὗρεν ἐν τῷ ἀειμνήστῳ ἱστοριογράφῳ φιλέλληνι Φρῆμαν. Ἀντήλλασε δὲ καὶ ἐπιστολὰς ἑλληνιστὶ συντεταγμένας, μέτινας τῶν ἐν Ὀξωνίᾳ καθηγητῶν.

and the other on "Adamantios Coraës." Throughout 1890 and 1891 he published letters and essays in support of this idea, of which he found a powerful champion in the immortal historian and Philhellene Freeman. He also exchanged letters composed in Greek with some of the Oxford professors.

Τῷ 1891 ἐπεχείρησε νέαν ὁδοιπορίαν εἰς τὴν Ἀνατολήν. Ἀποβὰς εἰς Ναύπλιον μεσοῦντος τοῦ Ἀπριλίου ἐπεσκέφθη τὸ Ἄργος καὶ τὰς Μυκήνας, ὅπου παρετέθη ἄριστον εἰς τοὺς συνοδοιποροῦντας ἄγγλους καὶ ὅπου ὁ Βλάκης προέπιεν ὑπὲρ τῆς Ἑλλάδος. Ἐπανελθὼν δὲ εἰς Ναύπλιον ἐξηκολούθησε τὸν εἰς Κωνσταντινούπολιν πλοῦν καὶ ἐκεῖθεν ἐπανέκαμψεν εἰς Ἀθήνας, ὅπου ἐξενίσθη ἐν τῇ Ἀγγλικῇ Σχολῇ. Πολλὰ διηγεῖται περὶ τῆς ἐκεῖ διαμονῆς του καὶ τῆς χαρᾶς μεθ' ἧς ἐπεσκέφθη καὶ πά-

In 1891 he undertook a new journey to the East. Landing at Nauplius in the middle of April, he visited Argos and Mycenæ, where a lunch was offered to the English travellers and where Blackie replied to the toast of Greece. Returning to Nauplius, he continued his voyage to Constantinople and then returned to Athens, where he was lodged at the English School. Much is related concerning his stay there and the joy with which he visited again the Acropolis and the other

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λιν τὴν Ἀκρόπολιν καὶ τὰ ἄλλα ἱερὰ λείψανα τῆς ἀρχαιότητος.

Ἐπανελθὼν δὲ εἰς τὴν Σκοτίαν γράφει εὐχαριστῶν τοὺς φίλους, πέμψαντας αὐτῷ φύλλα τινὰ τῆς "Ἀκροπόλεως." Τὸν Δεκέμβριον τοῦ αὐτοῦ ἔτους εὑρίσκομεν αὐτὸν καὶ πάλιν διαλεγόμενον ἐν Λονδίνῳ καὶ δημοσιεύοντα ἐν τῷ *Nineteenth Century* ἐπίκρισιν τῆς ὑπὸ τοῦ κ. Πολυλᾶ μεταφράσεως τοῦ Ἀμλέτου. Τοιοῦτος δὲ ἦτο ὁ ὑπὲρ τῆς ἑλληνικῆς ἐνθουσιασμὸς αὐτοῦ, ὥστε καὶ ἐπὶ τῶν φακέλλων τῶν ἐπιστολῶν αὐτοῦ εἶχε τετυπωμένα ἑλληνικὰ ρητά, οἷον Ἀληθεύων ἐν ἀγάπῃ καὶ Χαλεπὰ τὰ καλά. Ἐκολακεύετο δὲ ἰδίως ὅταν οἱ μαθηταὶ καὶ φίλοι αὐτοῦ ἐπέστελλον αὐτῷ ἑλληνιστί. Καὶ τὰ δῶρα δὲ ὅσα διένειμε κατὰ τὰς ἑορτὰς τοῦ νέου ἔτους συνωδεύοντο ὑπὸ ἑλληνικῶν αὐτοσχεδίων στίχων.

Αἱ ἀνὰ τὴν Ἑλλάδα ἐκδρομαί του ἔπεισαν αὐτὸν περὶ τῆς ὠφελείας ἥτις προ-

sacred remains of antiquity.

Returning to Scotland, he writes thanking the friends who had sent him some numbers of the *Acropolis*. In December of this year we find him again lecturing in London, and publishing in the *Nineteenth Century* a review of the translation of "Hamlet" by Mr. Polylas. Such was his enthusiasm for Greek that even on his envelopes he had printed Greek texts, such as "Speaking the truth in charity," and "Good things are difficult." He was especially flattered when his students and friends wrote him in Greek; and the gifts which he distributed during the New Year holidays were accompanied by original Greek lines.

His excursions through Greece convinced him of the advantage which re-

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κύπτει ἐκ τῆς ἐπιτοπίου γνώσεως τῆς γλώσσης καὶ τῆς τοπογραφίας. Ὅθεν ἐπεζήτησε καὶ μετὰ τετραετῆ ἀγῶνα κατώρθωσε νὰ συστηθῇ ὑποτροφία πρὸς ἀποστολὴν νέων σπουδαστῶν ὅπως ταξειδεύωσιν ἀνὰ εἷς κατ' ἔτος ἐν Ἑλλάδι καὶ Ἀνατολῇ.

sults from a local knowledge of the language and topography. He therefore asked, and after a four years' struggle succeeded, that a scholarship be founded for the sending of young students to travel, one each year, in Greece and the Levant.

Τὸν Ἀπρίλιον τοῦ 1892 ἀνέγνωσε καὶ αὖθις νέαν περὶ τῆς ἀναπτύξεως τῆς νεοελληνικῆς διατριβὴν ἐν τῇ Βασιλικῇ ἑταιρίᾳ τοῦ Ἐδιμβούργου· ἡ δὲ "ἑλληνικὴ ἑταιρία" ἣν πρὸ ἐτῶν εἶχεν ἱδρύσει καὶ ἥτις ηὔξανε καὶ ἐκραταιοῦτο, καθήδυνε τὰς ἡμέρας αὐτοῦ τὰς γεροντικὰς ἀποτείνουσα αὐτῷ ἐμμέτρους προσφωνήσεις.

In April, 1892, he read another new dissertation on the Development of Modern Greek, in the Royal Society of Edinburgh. The Greek Society, which he had founded years before and which was increasing and growing stronger, sweetened the days of his old age by sending him addresses in verse.

Ἡτοιμάζετο δὲ νῦν ἠρέμα διὰ τὴν μακρὰν ἐκείνην ὁδοιπορίαν, ἣν πάντες θὰ πορευθῶμεν, συντάσσων τὸν κατάλογον τῆς νεοελληνικῆς αὐτοῦ βιβλιοθήκης τὴν ὁποίαν ἐκληροδότησε τῷ ἐν Ἐδιμβούργῳ πανεπιστημίῳ. Ἐπεσκέφθη δὲ καὶ

He was now gently preparing himself for that long journey which we all are to travel, arranging the catalogue of his Modern Greek library, which he bequeathed to the University of Edinburgh. He also visited

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αὖθις διὰ τελευταίαν φορὰν Ὀξωνίαν καὶ Κανταβριγίαν, συνηγορῶν ὑπὲρ τῆς καθ' ἡμᾶς προφορᾶς, ἀλλ' εἰς ὦτα μὴ ἀκουόντων. Αὐτὸς ὅμως ἐπέμενε διαλεγόμενος ἑλληνιστὶ πρὸς τοὺς ἐπισκεπτομένους αὐτὸν λογίους καὶ δωρούμενος αὐτοῖς τοὺς Ἀγγλοελληνικοὺς Διαλόγους καὶ τὴν Στοιχειώδη Ἑλληνικὴν Γραμματικήν.

again for the last time Oxford and Cambridge, pleading in support of our pronunciation, but to ears of those not hearing. He persevered, however, arguing in Greek with the literary men who visited him and presenting to them the "Greek and English Dialogues" and the "Greek Primer."

Μετὰ πίστεως καὶ ἐπιμονῆς ἣν μόνον παρὰ Βρεττανοῖς εὑρίσκει τις τόσῳ σταθερὰν καὶ ἀκλόνητον, εἰργάσθη μέχρι τελευταίας αὐτοῦ πνοῆς ὑπὲρ ὑποθέσεως ἣν ἐλογίζετο ἱερὰν καὶ σωστικήν. Αὐταὶ αἱ τελευταῖαι του λέξεις ἃς ἀπέτεινε πρὸς τὴν βαρυαλγοῦσαν σύζυγον αὐτοῦ, ὅτε ἀνοίξας τοὺς ὀφθαλμούς, μετὰ μακρὸν κῶμα, ὀλίγον πρὶν ἢ ἐκπνεύσῃ, ἦσαν διὰ τελευταίαν φορὰν τὸ προσφιλὲς αὐτοῦ ρητόν: "Ἀληθεύων ἐν ἀγάπῃ."

With a faith and perseverance which one finds so firm and lasting only among the British, he labored up to his last breath in favor of a cause which he considered holy and salutary. His last words, which he addressed to his deeply afflicted wife, opening his eyes after a long unconsciousness, a little before he expired, were, for the last time, his beloved text: "Speaking the truth in charity."

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VERBS

ἤμβλυνε, imp. ind. ἀμβλύνω, to dull, blunt.
ἐξυπηρέτησε, aor. ind. ἐξυπηρετῶ(έω), to serve.
ἐσυνηγόρει, imp. ind. συνηγορῶ(έω), to advocate, plead.
κομίζων, pres. part. κομίζω, to convey, bring.
εἶχεν ἐγκαταλείψει, plup. ind. ἐγκαταλείπω, to abandon.
ἐδημοσίευσε, aor. ind. δημοσιεύω, to publish.
ἀνέγνωσε, aor. ind. ἀναγινώσκω, to read.
ἐπανακάμψας, aor. part. ἐπανακάμπτω, to return.
ἠσχολήθη, aor. ind. mid. ἀσχολῶ(έω), to occupy, employ.
ἐξέδοτο, aor. ind. mid. ἐκδίδωμι (ἐκδίδω), to publish.
ἐξηκολούθει, imp. ind. ἐξακολουθῶ(έω), to continue.
κηρύττων, pres. part. κηρύττω, to announce, preach.
ἐποιήσατο, aor. ind. mid. ποιῶ(έω), to do.
προὐκάλεσε, aor. ind. προκαλῶ(έω), to provoke, cause.
ἀναφέρεται, pres. ind. pass. ἀναφέρω, to quote, mention.
διατελῶν, pres. part. διατελῶ(έω), to be, remain.
ἔτυχε, 2d aor. ind. τυγχάνω, to obtain.
ἐδημοσιεύθη, aor. ind. pass. δημοσιεύω, to publish.
ἤρξατο, aor. ind. ἄρχομαι, to begin.
ἀποδίδουσα, pres. part. fem. ἀποδίδω, to return, render.
ἐπείθετο, imp. ind. pass. πείθω, to persuade, convince.
παρεπιδημεῖ, pres. ind. παρεπιδημῶ(έω), to sojourn.
ἐζήτησε, aor. ind. ζητῶ(έω), to ask, request.
παρουσιασθῇ, aor. subj. pass. παρουσιάζω, to present.
παρηγγέλθη, aor. ind. pass. παραγγέλλω, to order.
ἐγγράψῃ, aor. subj. ἐγγράφω, to inscribe, write down.
ὑπογράψας, aor. part. ὑπογράφω, to sign, subscribe.
ἐπεχείρησε, aor. ind. ἐπιχειρῶ(έω), to undertake.
προβεβηκυῖα, perf. part. act. προβαίνω, to proceed.
ἠνάγκασαν, aor. ind. ἀναγκάζω, to force, oblige.

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παραιτηθῇ, aor. subj. mid. παραιτῶ(έω), to resign.
καθησυχάσῃ, aor. subj. καθησυχάζω, to rest, repose.
μεταβάς, aor. part. μεταβαίνω, to repair, go.
εἶχε διαδοθῇ, plup. ind. pass. διαδίδω, to spread abroad.
ἐλάμβανε, imp. ind. λαμβάνω, to receive.
ἀντήλασε, aor. ind. ἀνταλλάσσω, to exchange.
συντεταγμένας, perf. part. pass. συντάσσω, to construct.
ἀποβάς, aor. part. ἀποβαίνω, to land.
ἐπεσκέφθη, aor. ind. ἐπισκέπτομαι, to visit.
παρετέθη, aor. ind. pass. παραθέτω, to offer, set before.
προέπιε, 2d aor. ind. προπίνω, to drink to, toast.
ἐπανελθών, 2d aor. part. ἐπανέρχομαι, to return, come back.
ἐξηκολούθησε, aor. ind. ἐξακολουθῶ(έω), to continue.
ἐξενίσθη, aor. ind. pass. ξενίζω, to entertain.
διηγεῖται, pres. ind. διηγοῦμαι (έομαι), to relate, tell.
πέμψαντας, aor. part. acc. plur. πέμπω, to send.
τετυπωμένα, perf. part. pass. τυπόνω(ῶ-όω), to print.
ἐκολακεύετο, imp. ind. pass. κολακεύω, to flatter.
ἐπέστελλον, imp. ind. ἐπιστέλλω, to write to.
διένειμε, aor. ind. διανέμω, to distribute, dispense.
συνωδεύοντο, imp. ind. pass. συνοδεύω, to accompany.
ἔπεισαν, aor. ind. πείθω, to persuade, convince.
προκύπτει, pres. ind. προκύπτω, to result.
ἐπεζήτησε, aor. ind. ἐπιζητῶ(έω), to ask for, demand.
κατώρθωσε, aor. ind. κατορθόνω(ῶ-όω), to succeed.
συστηθῇ, aor. subj. pass. συσταίνω (συνίστημι), to establish.
ταξειδεύωσι, pres. subj. ταξειδεύω, to travel.
εἶχεν ἱδρύσει, plup. ind. ἱδρύω, to establish, found.
ηὔξανε, imp. ind. αὐξάνω, to increase.
ἐκραταιοῦτο, imp. ind. pass. κραταιῶ(έω), to strengthen.

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καθήδυνε, aor. ind. *καθηδύνω*, to sweeten, delight.
ἀποτείνουσα, pres. part. fem. *ἀποτείνω*, to address.
ἡτοιμάζετο, imp. ind. mid. *ἑτοιμάζω*, to prepare.
θὰ πορευθῶμεν, aor. fut. *πορεύομαι*, to travel.
συντάσσων, pres. part. *συντάσσω*, to arrange.
ἐκληροδότησε, aor. ind. *κληροδοτῶ*(*έω*), to bequeath.
συνηγορῶν, pres. part. *συναγορῶ*(*έω*), to advocate.
ἀκουόντων, pres. part. gen. plur. *ἀκούω*, to listen, hear.
ἐπέμενε, imp. ind. *ἐπιμένω*, to persevere.
διαλεγόμενος, pres. part. *διαλέγομαι*, to argue, dispute.
ἐπισκεπτομένους, pres. part. *ἐπισκέπτομαι*, to visit.
δωρούμενος, pres. part. *δωροῦμαι*(*έομαι*), to present, give.
εἰργάσθη, aor. ind. *ἐργάζομαι*, to work, labor.
ἐλογίζετο, imp. ind. *λογίζομαι*, to think, consider.
ἀπέτεινε, imp. ind. *ἀποτείνω*, to address.
ἀνοίξας, aor. part. *ἀνοίγω*, to open.
ἐκπνεύσῃ, aor. subj. *ἐκπνεύω*, to expire.
ἀληθεύων, pres. part. *ἀληθεύω*, to be true, tell the truth.

Vocabulary Exercise

To be worked out by the student in the usual way.

Aids to the Further Study of Modern Greek

The number of works practically serviceable to the student of Modern Greek is somewhat limited. One of the best grammars published, unfortunately of use only to those who are familiar with German, is "Neugriechische Conversations-Grammatik," by K. Petraris, Heidelberg: Julius Groos, 1895. Another well-arranged work (also in German) is "Neugriechische

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Grammatik," by Antonios Jeannarakis, Hannover: Hahn'sche Buchhandlung, 1877. These two have been consulted in the preparation of various sections of this book. A good work in English is "A Handbook to Modern Greek," by Edgar Vincent and T. J. Dickson, London and New York: Macmillan & Co., 1887. A chrestomathy of great value, especially to those who desire to study the development of the modern language, is "Neohellenica," by Michael Constantinides, London and New York: Macmillan & Co., 1892. Another valuable work to the student of the history of Modern Greek is "The Modern Greek Language in its Relation to Ancient Greek," by E. M. Geldart, Oxford: The Clarendon Press, 1870. In this work the practical identity of the pronunciation of the Greeks of the present day with that of classical, or at least of New-Testament, times is well shown.

Of English-Modern Greek dictionaries, unqualifiedly the best is "A Concise Dictionary of the English and Modern Greek Languages, as Actually Written and Spoken," by A. N. Jannaris, New York: Harper & Brothers, 1895. The Modern Greek-English part is in preparation, but not yet published. There are several Modern Greek-English dictionaries, but none is entirely satisfactory; the most recent and perhaps the best is "A Dictionary of the Greek and English Languages," by John Pervanoglu, Athens: P. D. Sakellarios, 1894.

For constant practice in reading there is nothing better than a Greek newspaper. Such a one is published weekly in New York by Mr. Solon J. Vlasto. The title is Ἀτλαντίς. It contains articles on the cur-

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rent topics of the day, letters on political and literary subjects from Athens, and notices of lectures and discussions in this country and abroad on the subject of Modern Greek and of the reform in Greek pronunciation.

The vernacular form of Modern Greek is fully explained in the grammars of Petraris and Jeannarakis, above mentioned. An excellent book for practice in this form is "Echo der neugriechischen Umgangssprache," by A. N. Jannaris, Leipzig: Rud. Giegler. The definitions in the vocabulary are in German, consequently the work will be of little use to such as cannot read that language. An edition of the "Echo" with English vocabulary is, however, in course of preparation.

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APPENDIX

ΠΑΡΑΡΤΗΜΑ

The Irregular Verbs—Ἀνώμαλα ῥήματα

Verbs in μι

The verbs which belonged to this class in the ancient language are usually replaced in Modern Greek by the corresponding forms in ω· for example, ἵστημι (character α), στήνω or σταίνω· τίθημι (character ε), θέτω· δίδωμι (character ο), δίδω· δείκνυμι (character υ), δεικνύω. A few forms of a few of these verbs in μι are retained, or have been revived in the modern literary language, but they are not often employed. They differ in their conjugation, in the ancient language, from the verbs in ω only in the present, imperfect, and second aorist. These forms are as follows for the four classes of verbs in μι. They are here given in full, but very few of them are ever encountered in modern works.

ἵστημι (Character α)

Present

	Active	Passive
Ind.	ἵστ-ημι, -ης, -ησι(ν)	ἵστ-αμαι, -ασαι, -αται
	ἵστ-αμεν, -ατε, -ᾶσι(ν)	ἱστ-άμεθα, -ασθε, -ανται

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Subj.	ἱστ-ῶ, -ῇς, -ῇ	ἱστ-ῶμαι, -ῇ (-ῆσαι), -ῆται
	ἱστ-ῶμεν, -ῆτε, -ῶσι(ν)	ἱστ-ώμεθα, -ῆσθε, -ῶνται
Imp.	ἵστ-η, -άτω	ἵστ-ασο, -άσθω
	ἵστ-ατε, -άτωσαν	ἵστ-ασθε, -άσθωσαν
Inf.	ἱστ-άναι	ἵστ-ασθαι
Part.	ἱστ-άς, -ᾶσα, -άν	ἱστ-άμενος, -αμένη, -άμενον

IMPERFECT

ἱστ-ην, -ης, -η	ἱστ-άμην, -ασο, -ατο
ἵστ-αμεν, -ατε, -ασαν	ἱστ-άμεθα, -ασθε, -αντο

SECOND AORIST

Ind.	ἔστ-ην, -ης, -η
	ἔστ-ημεν, -ητε, -ησαν
Subj.	στ-ῶ, -ῇς, -ῇ
	στ-ῶμεν, -ῆτε, -ῶσι(ν)
Imp.	στ-ῆθι, -ήτω
	στ-ῆτε, -ήτωσαν
Inf.	στ-ῆναι
Part.	στ-άς, -ᾶσα, -άν

wanting

τίθημι (Character ε)

PRESENT

Ind.	τίθ-ημι, -ης, -ησι(ν)	τίθ-εμαι, -εσαι, -εται
	τίθ-εμεν, -ετε, εἶσι(ν)	τιθ-έμεθα, -εσθε, -ενται
Subj.	τιθ-ῶ, -ῇς, -ῇ	τιθ-ῶμαι, -ῇ (-ῆσαι), -ῆται
	τιθ-ῶμεν, -ῆτε, -ῶσι(ν)	τιθ-ώμεθα, -ῆσθε, -ῶνται
Imp.	τίθ-ει, -έτω	τίθ-εσο (-ου), -έσθω
	τίθ-ετε, -έτωσαν	τίθ-εσθε, -έσθωσαν
Inf.	τιθ-έναι	τίθ-εσθαι
Part.	τιθ-είς, -εῖσα, -έν	τιθ-έμενος, -εμένη, -έμενον

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IMPERFECT

ἐτίθ-ην (-ουν), -ης, -η	ἐτιθ-έμην, -εσο (-ου), -ετο
ἐτίθ-εμεν, -ετε, -εσαν	ἐτιθ-έμεθα, -εσθε, -εντο

SECOND AORIST

Ind. ἔθ-ην, -ης, -η	ἐθ-έμην, -εσο (-ου), -ετο
ἔθ-ημεν, -ητε, -ησαν	ἐθ-έμεθα, -εσθε, -εντο
Subj. θ-ῶ, -ῇς, -ῇ	θ-ῶμαι, -ῇ, -ῆται
θ-ῶμεν, -ῆτε, -ωσι(ν)	θ-ώμεθα, -ῆσθε, -ῶνται
Imp. θ-ές, -έτω	θ-οῦ, -έσθω
θ-έτε, -έτωσαν	θ-έσθε, -έσθωσαν
Inf. θ-εῖναι	θ-έσθαι
Part. θ-είς, -εῖσα, -έν	θ-έμενος, -εμένη, -έμενον

δίδωμι (Character o)

PRESENT

Ind. δίδ-ωμι, -ως, -ωσι(ν)	δίδ-ομαι, -οσαι, -οται
δίδ-ομεν, -οτε, -οῦσι(ν)	διδ-όμεθα, -οσθε, -ονται
Subj. διδ-ῶ, -ῷς, -ῷ	διδ-ῶμαι, -ῷ (-ῶσαι,) -ῶται
διδ-ῶμεν, -ῶτε, -ῶσι(ν)	διδ-ώμεθα, -ῶσθε, -ῶνται
Imp. δίδ-ου, -ότω	δίδ-οσο (-ου), -όσθω
δίδ-οτε, -ότωσαν	δίδ-οσθε, -όσθωσαν
Inf. διδ-όναι	δίδ-οσθαι
Part. διδ-ούς, -οῦσα, -όν	διδ-όμενος, -ομένη, -όμενον

IMPERFECT

ἐδίδ-ουν, -ους, -ου	ἐδιδ-όμην, -οσο (-ου), -οτο
ἐδίδ-ομεν, -οτε, -οσαν	ἐδιδ-όμεθα, -οσθε, -οντο

SECOND AORIST

Ind. ἔδ-ων, -ως, -ω	ἐδ-όμην, -οσο (-ου), -οτο
ἔδ-ομεν, -οτε, -οσαν	ἐδ-όμεθα, -οσθε, -οντο

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Subj.	δ-ῶ, -ῷς, -ῷ	δ-ῶμαι, -ῷ, -ῶται
	δ-ῶμεν, -ῶτε, -ῶσι(ν)	δ-ώμεθα, -ῶσθε, -ῶνται
Imp.	δ-ός, -ότω	δ-οῦ, -όσθω
	δ-ότε, -ότωσαν	δ-όσθε, -όσθωσαν
Inf.	δ-οῦναι	δ-όσθαι
Part.	δ-ούς, -οῦσα, -όν	δ-όμενος, -ομένη, -όμενον

δείκνυμι (Character υ)

PRESENT

Ind.	δείκν-υμι, -υς, -υσι(ν)	δείκν-υμαι, -υσαι, -υται
	δείκν-υμεν, -υτε, -ῦσι(ν)	δεικν-ύμεθα, -υσθε, -υνται
Subj.	δεικν-ύω, -ύῃς, -ύῃ	δεικν-ύωμαι, -ύῃ (-ύησαι), -ύηται
	δεικν-ύωμεν, -ύητε,	δεικν-υώμεθα, -ύησθε, -ύωνται
Imp.	δείκν-υ, -ύτω [-ύωσι(ν)	δείκν-υσο, -ύσθω
	δείκν-υτε, -ύτωσαν	δείκν-υσθε, -ύσθωσαν
Inf.	δεικν-ύναι	δείκν-υσθαι
Part.	δεικν-ύς, -ῦσα, -ύν	δεικν-ύμενος, -υμένη, -ύμενον

IMPERFECT

ἐδείκν-υν, -υς, -υ	ἐδεικν-ύμην, -υσο, -υτο
ἐδείκν-υμεν, -υτε, -υσαν	ἐδεικν-ύμεθα, -υσθε, -υντο

Second Aorist wanting.

εἰμί (εἶμαι), to be

The modern form of εἰμί is εἶμαι, which is the one more commonly employed, but many parts of the ancient verb are still in quite frequent use in the elevated literary style.

PRESENT

	ANCIENT	MODERN
Ind.	εἰμί, εἶ, ἐστί(ν)	εἶμαι, εἶσαι, εἶναι (εἶνε)
	ἐσμέν, ἐστέ, εἰσί(ν)	εἴμεθα, εἶσθε, εἶναι (εἶνε)

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Subj.	ὦ, ᾖς, ᾖ	ᾖμαι, ᾖσαι, ᾖναι
	ὦμεν, ἦτε, ὦσι(ν)	ᾖμεθα, ᾖσθε, ᾖναι
Imp.	ἴσθι, ἔστω	ἔσο, ἆς ᾖναι
	ἔστε, ἔστωσαν (ἔστων)	ἐστέ, ἆς ᾖναι
Inf.	εἶναι	εἶσθαι
Part.	ὤν, οὖσα, ὄν	ὤν, οὖσα, ὄν

IMPERFECT

ἦν(ἦ), ἦσθα, ἦν	ἤμην, ἧσο, ἧτο
ἦμεν, ἦστε (ἦτε), ἦσαν	ἤμεθα, ἦσθε, ἦσαν

FUTURE

ἔσομαι, ἔσῃ, ἔσται	θὰ ᾖμαι, θὰ ᾖσαι, θὰ ᾖναι
ἐσόμεθα, ἔσεσθε, ἔσονται	θὰ ἤμεθα, θὰ ᾖσθε, θὰ ᾖναι

All of the ancient forms above given are not used even in the most serious composition; those most frequently met with are the pres. ind. ἐστί and εἰσί, and the imperative ἔστω. The other forms should be made sufficiently familiar so that they can be recognized when encountered in reading. The dissyllabic forms in the pres. ind. (ancient) are enclitic.

In the modern form, the 3d pers. pres. ind. is often written εἶνε. The subjunctive is sometimes written εἶμαι, like the indicative, or ᾖμαι, without the iota subscriptum. The infinitive form εἶσθαι is used in the second form of the future (θέλω εἶσθαι). The imperfect is employed also in the sense of the perfect or aorist, or the latter is frequently expressed by the aorist of ὑπάρχω (ὑπῆρξα), to be, exist, or of γίνομαι (ἔγεινα), to become.

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Irregular Verbs in *έω* and *άω*

Verbs in *έω* do not suffer a contraction to *ώ* if they would thereby become monosyllabic. Such are: *δέω* (vernacular *δένω*), to fasten; *πλέω*, to sail; *πνέω*, to breathe; *ρέω*, to flow; *ξέω*, to scrape; *χέω* (vernacular *χύνω*), to spill, shed; and their compounds.

The following contracted verbs (with their compounds) in *έω* retain the *ε* instead of *η* in the aorist and forms derived from it: *ἀρκῶ*, to suffice (*ἀρκοῦμαι*, to have enough); *ἐμῶ*, to vomit; *ἠμπορῶ*, to be able; *καλῶ*, to call; *ξέω* (not contracted in the present—see above), to scrape; *τελῶ*, to complete; *φορῶ*, to wear; also the compounds (where only these words are found) of *αἰνῶ* (*ἐπαινῶ*, to praise; *συναινῶ*, to agree, assert) and *αἱρῶ* (*ἀφαιρῶ*, to remove; *ἀφαιροῦμαι*, to forget one's self; *διαιρῶ*, to divide). The perfect passive participle, however, of these compounds takes *η* in the literary language, thus: *ἀφῃρημένος*, absent-minded.

The following contracted verbs in *άω* retain *α* instead of *η* in the aorist and derived tenses: All those in which the termination (*άω*) is immediately preceded by *ε*, *ι*, *ο*, or *ρ*; for example: *μειδιῶ*, to smile; *δρῶ*, to act; *ἐπιδρῶ*, to influence; *θεῶμαι*, to contemplate, view; *ἐρῶμαι*, to love. Also the following: *γελῶ*, to laugh, deceive; *διψῶ*, to thirst; *θλῶ*, to break; *κρεμῶ*, to hang; *πεινῶ*, to hunger; *σπῶ*, to break, burst (ancient, to draw—as a sword).

Irregular Augment

The following verbs with initial *ε* form the temporal augment with *ει* instead of *η*: *ἐθίζω*, to accustom,

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εἴθιζον· ἐλίσσω, to wind, εἵλισσον· ἑλκύω, to attract, εἵλκυον· ἕλκω, to draw, εἷλκον· ἕπομαι, to follow, εἱπόμην· ἐργάζομαι, to work, εἰργαζόμην· ἕρπω, to creep, εἷρπον· ἑστιῶ(άω), to regale, εἱστίων· ἔχω, to have, εἶχον.

The following usually take a double augment: βούλομαι, to wish, (ἐβουλόμην, or) ἠβουλόμην· δύναμαι, to be able, (ἐδυνάμην or) ἠδυνάμην· θέλω, to wish, ἤθελον.

Some verbs compounded with prepositions take the augment in the first syllable instead of between the preposition and the verb; among these are: ἀμφισβητῶ(έω), to dispute, ἠμφισβήτουν· ἀνάπτω, to light, ἤναπτον· ἀνέχομαι, to tolerate, ἠνεχόμην· ἐναντιοῦμαι, to oppose, ἠναντιούμην· καθίζω, to seat, ἐκάθιζον.

Ἑορτάζω, to celebrate, has ἑώρταζον instead of ἡόρταζον· ἐνοχλῶ(έω), to annoy, has ἠνώχλουν.

Εὑρίσκω, to find, takes no augment in the literary language: imp. εὕρισκον· aor. εὗρον. Εἰκάζω, to compare, also usually takes no augment: aor. εἴκασα, or sometimes ἤκασα.

In the vernacular the augment, when preserved, is usually placed before the preposition, as: περιπατῶ(έω), to promenade, ἐπεριπάτουν instead of περιεπάτουν—but it is more commonly omitted altogether.

The Verb in the Vernacular

In the ordinary conversational language the syllabic augment only is in use, and even this is generally omitted in words of more than two syllables, and sometimes in them as well. When used with verbs compounded with a preposition, it is usually placed

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before the latter, instead of between it and the verb. The temporal augment is found, however, in ἔχω, and verbs beginning with *o* often change this to ω in the imperfect and aorist. The reduplication is not used.

Verbs ending in πτω are usually changed to φτω or βω, as κόφτω or κόβω instead of κόπτω, to cut. The termination σσω is changed to ζω, as τινάζω instead of τινάσσω, to shake. The aorist is, however, formed as in the literary language: ἔκοψα, (ἐ)τίναξα.

The final ν of the 1st pers. plur. is dropped, λύομε(ν), and to the ν of the 3d pers. plur. an ε is usually added, λύουν(ε). The imperfect ends in α instead of ον. In the 2d pers. plur. of the aorist the α of the termination is often dropped, thus, ζητῆστε instead of ἐζητήσατε, you have sought. In the passive the 2d pers. plur. ends in όμαστε instead of όμεθα. The imperfect takes όμουν instead of όμην, and the aorist termination is θηκα instead of θην. The following will illustrate these peculiarities.

ACTIVE

Ind. Pres. λύω, λύεις, λύει, λύομε (λύουμε), λύετε, λύουν(ε)

Imp. ἔλυα, ἔλυες, ἔλυε, ἐλύαμε, ἐλύατε, ἔλυαν (ἐλύανε)

Aor. ἔλυσα, ἔλυσες, ἔλυσε, ἐλύσαμε, ἐλύσατε, ἔλυσαν (ἐλύσανε)

Part. Pres. λύοντας (indeclinable)

PASSIVE

Ind. Pres. λύομαι, λύεσαι, λύεται, λυόμαστε, λύεσθε, λύονται

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Imp. ἐλυόμουν(α), ἐλυόσουν(α), ἐλυότανε, ἐλυόμαστε, ἐλυόσαστε, ἐλυόντανε

Aor. ἐλύθηκα, ἐλύθηκες, ἐλύθηκε, ἐλυθήκαμε, ἐλυθήκατε, ἐλύθηκαν (ἐλυθήκανε)

Part. Perf. λυμένος, η, ο(ν), οι, αις, α

The vernacular makes frequent use of the perfect with ἔχω or εἶμαι instead of the aorist. It also avoids, as far as possible, the use of the passive voice.

In the case of verbs ending in άγω, έγω, and όγω the γ is generally omitted except in the 1st pers. sing., and in the plural the entire syllable beginning with this letter is dropped, thus: λέγω, λές, λέει, λέμε, λέτε, λέν(ε).

The preceding sketch of the peculiarities of the verb in the vernacular is necessarily very imperfect; the principal changes only are mentioned, those which the student will more frequently encounter and perhaps be puzzled by. One who wishes to make a thorough study of the vernacular will find it fully treated in the works of Petraris and Jeannarakis, and practically illustrated in the "Echo der neugriechischen Umgangssprache" (see p. 342).

Alphabetical List of the Irregular Verbs

The irregularities of the Greek verb are found chiefly in the aorist, the derived tenses (aor. fut. and perf. part.) being formed regularly from this. In the following table, therefore, the aorist alone is given as a rule, note being made of the other tenses only when their formation presents something peculiar. A list of verbs of which the second aorist is commonly employed has been given on p. 103. The verbs and special

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forms marked with an asterisk (*) are those which are peculiar to the vernacular.

ἄγω, to lead, *ἤγαγον* (in compounds sometimes *ἦξα*)—*ἄγομαι*, *ἤχθην*.

αἰνῶ(*έω*), to praise (used only in compounds), *ᾔνεσα*—*αἰνοῦμαι*, *ᾐνέθην*.

αἱρῶ(*έω*), to take (used only in compounds), *ᾕρεσα*—*αἱροῦμαι*, *ᾑρέθην*.

**ἀκουμπῶ*(*άω*), *ἀκουμβῶ*, to lean against, *ἀκούμπησα*, *ἀκούμβησα*.

ἀκροῶμαι(*άομαι*), to hear, *ἠκροάσθην*, *ἠκροασάμην*.

ἁμαρτάνω, to sin, *ἡμάρτησα*, *ἥμαρτον*.

ἀμφισβητῶ(*έω*), to dispute, *ἠμφισβήτησα*—*ἀμφισβητοῦμαι*, *ἠμφισβητήθην*.

ἀναλίσκω, to consume, see *καταναλίσκω*.

ἀνάπτω, to light, *ἧναψα*—*ἀνάπτομαι*, *ἠνάφθην*.

ἀνέχομαι, to tolerate, *ἠνέχθην*.

ἀνοίγω, to open, *ἤνοιξα*, *ἀνέῳξα*—*ἀνοίγομαι*, *ἠνοίχθην*, *ἀνεῴχθην*.

ἀνορθῶ(*όω*), to erect, *ἠνώρθωσα*—*ἀνορθοῦμαι*, *ἠνωρθώθην*.

ἀποδιδράσκω, to escape, *ἀπέδρ-ασα*, *-ασες* (*-ας*), *-ασε* (*-α*), *-άσαμεν*, *-άσατε*, *-ασαν* (*-αν*).

ἀποθνήσκω, **ἀποθαίνω*, **πεθαίνω*, to die, *ἀπέθανον*, **πέθανα*.

ἀπολαύω, to enjoy, *ἀπήλαυσα*, *ἀπέλαυσα*.

ἀπολλύω (*ἀπόλλυμι*), to lose, *ἀπώλεσα*· p.p. *ἀπολωλώς*, *υῖα*, *ός*—*ἀπολλύομαι*, *ἀπωλέσθην*; p.p. *ἀπωλεσμένος*.

ἀρέσκω, **ἀρέσω*, to please, *ἤρεσα*—*ἀρέσκομαι*, *ἠρεσάμην*.

ἀρκῶ(*έω*), to suffice, *ἤρκεσα*—*ἀρκοῦμαι*, *ἠρκέσθην*.

ἁρπάζω, to snatch, rob, *ἥρπασα*, **ἅρπαξα*—*ἁρπάζομαι*, *ἡρπάσθην*, *ἡρπάγην*, **ἁρπάχθηκα*.

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αὐξάνω, to increase, *ηὔξησα*, **αὔξησα*—*αὐξάνομαι*, *ηὐξήθην*, **αὐξήθηκα*.

ἀφήνω, *ἀφίνω*, to leave, *ἄφησα*, *ἀφῆκα* — *ἀφήνομαι*, *ἀφέθην*.

ἀφικνοῦμαι(*έομαι*), to arrive, *ἀφίχθην*, *ἀφικόμην*.

βαίνω, to go (chiefly used in compounds), *ἔβην*, *-ης*, *-η*, *-ημεν*, *-ητε*, *-ησαν*, subj. *βῶ*, *βῇς*, etc.; imperat. *βῆθι* (in compounds also *βα*, thus: *ἀνάβα*, *ἂς ἀναβῇ*, etc.); part. *βάς*, *βᾶσα*, *βάν*.

βάλλω, to put, *ἔβαλον*, **ἔβαλα* — *βάλλομαι*, *ἐβλήθην*, **ἐβάλθηκα*.

βαρύνω, to trouble, *ἐβάρυνα* — *βαρύνομαι*, **βαριοῦμαι*, **βαριέμαι*, *ἐβαρύνθην*, **ἐβαρέθηκα* · *βεβαρυμμένος*, **βαρεμένος*.

βαστάζω, **βαστῶ*(*άω*), to carry, endure, *ἐβάστασα*, **ἐβάσταξα*, **ἐβάστηξα*—*βαστάζομαι* **βαστιοῦμαι*, *ἐβαστάχθην* · imperat. *βαστάχθητε*, **βαστάζου*.

βλέπω, to see, *εἶδον*, **εἶδα* · subj. *ἴδω*, *ἴδῃς*, etc., **δῶ*, *δῇς*, etc.; imperat. *ἴδε* or *ἰδέ*, *ἂς ἴδῃ*, *ἂς ἴδωμεν*, *ἰδέτε*, *ἂς ἴδωσι*(*ν*) · in compounds the accent is never on the final syllable in the imperative, as it may be in the simple verb.

βόσκω, to graze, feed, *ἐβόσκησα*—*βόσκομαι*, *ἐβοσκήθην*.

**βουλιάζω*, to sink, (*ἐ*)*βούλιαξα* — *βουλιάζομαι*, (*ἐ*)*βουλιάχθηκα*; p.p. *βουλιαγμένος*, *βουλιασμένος*.

βούλομαι, to wish, *ἐβουλήθην* or *ἠβουλήθην* · imperf. *ἐβουλόμην* or *ἠβουλόμην*.

βρέχω, to wet (as an impersonal verb, to rain), *ἔβρεξα* —*βρέχομαι*, *ἐβράχην*.

**βρίσκω*, to find, see *εὑρίσκω*.

βυζάνω, **βυζαίνω*, to nurse, *ἐβύζασα*, **ἐβύζαξα*—*βυζάνομαι*, *ἐβυζάσθην*, *(ἐ)βυζάχθηκα.

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γελῶ(άω), to laugh, ἐγέλασα—γελῶμαι, ἐγελάσθην.

*γέρνω, to incline, ἔγειρα.

γηράσκω, *γερνῶ(έω), to grow old, ἐγήρασα, *ἐγέρασα.

*γιαίνω, to recover, ἔγιανα · p.p. γιαμένος.

γίνομαι, γίγνομαι, to become, ἔγεινα or ἔγινα · several of the ancient forms are occasionally used in the literary style, thus: fut. γενήσομαι · 2d aor. ἐγενόμην, ἐγένετο, ἐγενόμεθα, ἐγένοντο · optative, γένοιτο (may it come to pass); inf. γενέσθαι · part. γενόμενος.

γινώσκω, to know, ἔγνωσα in compounds also ἔγνων, -ως, -ω, -ωμεν, -ωτε, -ωσαν); imperat. γνῶθι, ἂς γνώσῃ, etc.; part. γνώσας, γνώσασα, γνῶσαν or γνούς, γνοῦσα, γνόν—γινώσκομαι, ἐγνώσθην.

δάκνω, to bite, ἔδηξα—δάκνομαι, ἐδήχθην.

δαγκάνω, to bite, ἐδάγκασα — δαγκάνομαι, ἐδαγκάσθην, *δαγκάσθηκα.

δεικνύω, δείκνυμι (see p. 346), *δείχνω, to show, ἔδειξα—δεικνύομαι, δείκνυμαι, ἐδείχθην, *ἐδείχθηκα.

δέομαι, to need, beseech, δεῖ, δεῖται, δεόμεθα, δεῖσθε, δέονται · imperf. ἐδεόμην, ἐδέου, ἐδεῖτο, ἐδεόμεθα, ἐδεῖσθε, ἐδέοντο · aor. ἐδεήθην · this word is also used in the active as an impersonal verb, in the sense of I (you, he) must, it is necessary, thus: pres. δεῖ or δέον (really the part.); subj. δέῃ · imperf. ἔδει · aor. ἐδέησε · subj. δεήσῃ.

δέρω, *δέρνω, to thrash, ἔδειρα—δέρομαι, ἐδάρην.

δέχομαι, to receive, ἐδέχθην, *ἐδέχθηκα or sometimes the ancient 1st aor. mid. form, ἐδεξάμην (see p. 121); imperat. δέχθητε, *δέξου · p.p. δεδεγμένος.

δέω (not contracted), δένω, to bind, ἔδεσα—δέομαι, δένομαι, ἐδέθην.

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διδάσκω, to teach, ἐδίδαξα — διδάσκομαι, ἐδιδάχθην, *διδάχθηκα.

διδράσκω, to escape, see ἀποδιδράσκω.

δίδω, δίδωμι (see p. 345), *δίνω, to give, ἔδωσα or ἔδωκα· imperat. δός (*δῶσε), ἂς δώσῃ, ἂς δώσωμεν, δώσατε or δότε (*δῶστε), ἂς δώσωσι(ν) — δίδομαι, ἐδόθην, *ἐδόθηκα.

διψῶ(άω), to thirst, ἐδίψασα.

δύναμαι, to be able, -ασαι, -αται, -άμεθα, -ασθε, -ανται· subj. δύνωμαι, -ασαι, -ηται, -ώμεθα, -ασθε, -ωνται· imperat. δύνασο, -άσθω, -ασθε, -άσθων or -άσθωσαν· inf. δύνασθαι· part. δυνάμενος· imperf. ἐδυνάμην or ἠδυνάμην, -ασο, -ατο, -άμεθα, -ασθε, -αντο· aor. ἐδυνήθην or ἠδυνήθην.

ἐγείρω, to rouse, ἤγειρα—ἐγείρομαι, to awake, ἠγέρθην· p.p. ἐγηγερμένος.

ἐθίζω, to accustom, εἴθισα—ἐθίζομαι, εἰθίσθην.

εἰκάζω, to compare, εἴκασα, ἤκασα—εἰκάζομαι, εἰκάσθην, ἠκάσθην.

εἶμαι, εἰμί, to be (see p. 346); the imperat. in the vernacular is: νὰ εἶσαι, ἂς εἶναι, ἂς εἴμαστε, νὰ εἶσθε, ἂς εἶναι.

*εἰξεύρω, to know, see ἠξεύρω.

ἐκπλήττω, to astonish, ἐξέπληξα — ἐκπλήττομαι, ἐξεπλάγην· p.p. ἐκπεπληγμένος.

ἑλίσσω, to wind, εἵλιξα—ἑλίσσομαι, εἱλίχθην.

ἑλκύω, to attract, εἵλκυσα—ἑλκύομαι, εἱλκύσθην.

ἕλκω, to draw, εἵλξα.

ἐμποδίζω, to impede, ἠμπόδισα, ἐμπόδισα—ἐμποδίζομαι, ἠμποδίσθην, ἐμποδίσθην.

ἐμῶ(έω), to vomit, ἤμεσα.

ἐναντιοῦμαι(όομαι), to oppose, ἠναντιώθην.

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ἐννοῶ(έω), to understand; this verb is regular in its terminations, but the imperf. and aor. ind. are formed from the verb νοῶ, and are therefore written ἐνόουν and ἐνόησα.

ἐνοχλῶ(έω), to annoy, ἠνώχλησα· imperf. ἠνώχλουν.

ἑορτάζω, to celebrate, ἑώρτασα—ἑορτάζομαι, ἑωρτάσθην.

ἕπομαι, to follow, imperf. εἱπόμην· the aor. is wanting.

ἐργάζομαι, to work, εἰργάσθην.

ἐρέσσω, to row, ἤρεσα.

ἕρπω, to creep, imperf. εἷρπον.

ἔρχομαι, to come, ἦλθον, *ἤλθα· subj. ἔλθω, *ἔρθω or, contracted with νὰ, *νἄρθω· imperat. ἐλθέ (in compounds the accent is regular, ἄπελθε, come, or go away), *ἔλα, ἂς ἔλθῃ, ἂς ἔλθωμεν, *ἂς ἔλθουμε, ἔλθετε, *ἐλᾶτε, ἂς ἔλθωσι(ν), *ἂς ἔλθουν· the ancient fut. part. ἐλευσόμενος is sometimes met with.

ἑστιῶ(άω), to entertain at a feast, εἱστίασα—ἑστιῶμαι, εἱστιάθην.

εὑρίσκω, *βρίσκω, to find, εὗρον, *ηὕρα, *βρῆκα, *εὑρῆκα· subj. εὕρω, *βρῶ· imperat. εὕρε or εὑρέ (accented regularly in compounds), *βρέ(ς), ἂς εὕρῃ, *ἂς βρῇ, ἂς εὕρωμεν, *ἂς βροῦμε, εὕρετε, *βρέτε, ἂς εὕρωσι(ν), *ἂς βροῦν(ε)· imperf. εὕρισκον, *εὕρισκα—εὑρίσκομαι, εὑρέθην, *εὑρέθηκα· subj. εὑρεθῶ, *βρεθῶ· p.p. εὑρημένος, *βρεμένος.

εὔχομαι, to wish, ηὐχήθην or εὐχήθην.

ἔχω, to have, ἔσχον· part. σχών, σχοῦσα, σχόν· fut. θὰ ἔχω, in compounds also -σχω or ἕξω (note the rough breathing in this last form, for this modifies the consonant of the compounded preposition, thus: ἀπέχω, to remain away, θὰ ἀφέξω· μετέχω, to take part, θὰ μεθέξω or θὰ μετάσχω)· the

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imperf. *εἶχον* is generally employed instead of the aor.; passive, *ἔχομαι, ἐσχέθην* · imperf. *εἰχόμην* · p.p. *ἐσχημένος*.

ζευγνύω, to yoke, *ἔζευξα—ζευγνύομαι, ἐζεύχθην*.

ζώ(άω), to live, *ζῇς, ζῇ, ζῶμεν, *ζοῦμε, ζῆτε, ζῶσι(ν), *ζοῦν(ε)* · subj. same as the ind.; inf. *ζῆν* · part. *ζῶν, ζῶσα, ζῶν* · imperat. *ζῆθι, *νὰ ζῇς, ζῆτω* or *ἂς ζῇ, ζῶμεν* or *ἂς ζῶμεν, *ἂς ζοῦμε, ζῆτε, *νὰ ζῆτε, ζήτωσαν* or *ἂς ζῶσι(ν), *ἂς ζοῦν(ε)* · aor. *ἔζησα*.

ζώνω, ζωννύω, to gird, *ἔζωσα—ζώνομαι, ἐζώσθην* · p.p. *ἐζωσμένος*.

ἠξεύρω, to know, employs the aor. of *μανθάνω, ἔμαθον*.

ἠμπορῶ(έω), **μπορῶ*, to be able, *ἠμπόρεσα, *μπόρεσα*.

θάπτω, to bury, *ἔθαψα—θάπτομαι, ἐτάφθην, *ἐτάφθηκα* or *ἐθάφθηκα* · p.p. *τεθαμμένος, *θαμμένος*.

θέλω, to wish, *ἠθέλησα* · imperf. *ἤθελον*.

θέτω, τίθημι (see p. 344), to place, *ἔθεσα, ἔθηκα—θέτομαι, ἐτέθην*.

*θιγγάνω, *θίγω*, to touch, *ἔθιξα, ἔθιγον—θιγγάνομαι, ἐθίχθην*.

ἵπταμαι, to fly, in pres. like *ἵσταμαι* (p. 343); aor. *ἔπτην* · imperf. *ἱπτάμην* · imperat. *πτῆθι* · inf. *πτῆναι* · part. *πτάς*.

ἵστημι, to place (see p. 343 and also *στήνω*) · the compounds of *ἵστημι* form the pres. act. in *ἱστῶ(άω)*, regularly conjugated like *κτυπῶ*.

κάθημαι, to sit, *-ησαι, -ηται, -ήμεθα, -ησθε, -νται* · subj. *καθῶμαι, -ῇ, -ῆται, -ώμεθα, -ῆσθε, -ῶνται* · imperat. *κάθησο* or *κάθου, καθήσθω, ἂς καθώμεθα, κάθησθε, καθήσθων* or *καθήσθωσαν* · inf. *καθῆσθαι* · part. *καθήμενος* · imperf. *ἐκαθήμην, -ησο, -ητο, -ήμεθα, -ησθε, -ηντο* · aor. *ἐκάθησα*.

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καθίζω, to set, seat, *ἐκάθισα* · imperf. *ἐκάθιζον* (irregular augment).

**κάθομαι*, to sit, *ἐκάθησα* or *ἔκατσα* · imperat. *κάθησε* or *κάτσε*, *ἂς καθήσῃ*, or *ἂς κάτσῃ*, etc.; imperf. *ἐκαθόμουν*.

καίω, to burn, *ἔκαυσα*, **ἔκαψα*—*καίομαι*, *ἐκάην*, **ἐκάηκα* · p.p. *κεκαυμένος*, **καμμένος* or *καϋμένος* (the latter usually in the sense of poor, unfortunate, miserable).

καλῶ(*έω*), to call, *ἐκάλεσα*—*καλοῦμαι*, *ἐκλήθην*, **ἐκαλέσθηκα*.

κάμνω, **κάνω*, to do, *ἔκαμα*.

**καμόνομαι*, to pretend, *ἐκαμώθηκα*.

καταναλίσκω, to consume, *κατηνάλωσα*—*καταναλίσκομαι*, *κατηναλώθην*.

κεῖμαι, to lie, *κεῖσαι*, *κεῖται*, *κείμεθα*, *κεῖσθε*, *κεῖνται* · imperf. *ἐκείμην*, *ἔκεισο*, *ἔκειτο*, *ἐκείμεθα*, *ἔκεισθε*, *ἔκειντο* · aor. wanting.

κερδαίνω, to earn, *ἐκέρδησα*.

κερνῶ(*άω*), *κιρνῶ*, to pour in, *ἐκέρασα*—*κερνοῦμαι*, *ἐκεράσθην*.

κλαίω, to weep, *κλαίεις* (**κλαῖς*), *κλαίει*, *κλαίομεν* (**κλαῖμε*), *κλαίετε* (**κλαῖτε*), *κλαίουσι*(*ν*) (**κλαίουν* or *κλαῖνε*); aor. *ἔκλαυσα*, **ἔκλαψα*—*κλαίομαι*, *ἐκλαύθην*, *ἐκλαύσθην*.

κλίνω, to incline, *ἔκλινα*—*κλίνομαι*, *ἐκλίθην*.

κορέννυμι, to satiate (used only in the aorist and derived tenses), *ἐκόρεσα* · aor. pass. or mid. *ἐκορέσθην* · p.p. *κεκορεσμένος*.

κλέπτω, to steal, *ἔκλεψα*—*κλέπτομαι*, *ἐκλάπην*.

κόπτω, to cut, aor. pass. *ἐκόπην*.

κράζω, to cry out, *ἔκραξα*—*κράζομαι*, *ἐκράχθην*.

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κρεμῶ(άω), *κρεμνῶ, to hang, ἐκρέμασα—κρεμῶμαι, ἐκρεμάσθην· (intrans.) κρέμαμαι, like δύναμαι· imperf. ἐκρεμάμην.

κρίνω, to judge, ἔκρινα—κρίνομαι, ἐκρίθην.

κτῶμαι(άομαι), to acquire, is conjugated regularly, but also employs certain forms of the ancient middle: perf. κέκτημαι, -ησαι, -ηται, -ήμεθα, -ησθε, -ηνται· aor. 1st pers. ἐκτησάμην, 3d pers. ἐκτήσατο.

*κυτταζω, to observe, ἐκύτταξα.

λαγχάνω, *λαχαίνω, to obtain by lot, ἔλαχον, *ἔλαχα.

λαμβάνω, *λαβαίνω, to take, ἔλαβον — λαμβάνομαι, ἐλήφθην, *ἐλήφθηκα· p.p. (in compounds) εἰλημμένος.

λανθάνω, to remain hidden, ἔλαθον—λανθάνομαι, to err, ἐλανθάσθην.

λέγω, to say (*λές, λέει, κτλ., see p. 351), εἶπον· subj. εἴπω (*'πῶ, 'πῇς, 'πῇ, 'ποῦμε, 'πῆτε, 'ποῦν-ε)· imperat. εἰπέ (*'πές or 'πέ), ἂς εἴπῃ (*ἂς 'πῇ), ἂς εἴπωμεν (*ἂς 'ποῦμε), εἰπέτε, εἴπετε, or εἴπατε (*'πέτε), ἂς εἴπωσι(ν) (*ἂς 'ποῦν-ε) (the accent of the 2d pers. imperat. is regular in the compounds) —λέγομαι, ἐλέχθην, ἐρρέθην· aor. part. ρηθείς· p.p. λελεγμένος, εἰρημένος, *λεγμένος, *εἰπωμένος, *'πωμένος.

λείπω, to fail, be absent, ἔλειψα, ἔλιπον — λείπομαι, ἐλείφθην, ἐλιπόμην.

λούω, to bathe, ἔλουσα—λούομαι, ἐλούσθην· p.p. λελουμένος, *λουσμένος.

*μαζόνω, to collect, ἐμάζωξα — μαζόνομαι, ἐμαζώχθηκα· *μαζωμμένος.

μανθάνω, *μαθαίνω, to learn, ἔμαθον, *ἔμαθα· p.p. *μαθημένος.

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μαστίζω, to flog, *ἐμάστιξα—μαστίζομαι, ἐμαστίχθην.*

μιγνύω, to mix, *ἔμιξα — μιγνύομαι, ἐμίγην·* p.p. *μεμιγμένος.*

μιμνήσκω, to remember (used only in compounds, such as *ἀνα-* and *ὑπο-*), *ἔμνησα — μιμνήσκομαι* (*ἀνα-*), *ἐμνήσθην.*

**μπορῶ*(*έω*), to be able, see *ἠμπορῶ.*

νέμω (more commonly *διανέμω*), to distribute, *ἔνειμα—νέμομαι, ἐνεμήθην.*

νοῶ(*έω*), to understand; this verb is regular in its terminations, but only the imp. and aor. ind. are employed, the other forms being derived from *ἐννοῶ.*

νυστάζω, to be sleepy, *ἐνύσταξα.*

**ξερνῶ*(*άω*), to vomit, *ἐξέρασα.*

**ξεχνῶ*(*άω*), to forget, *ἐξέχασα—ξεχνιοῦμαι* or *ξεχνιέμαι, ἐξεχάσθηκα.*

ξέω (not contracted), **ζύνω*, to scrape, *ἔξεσα*, **ἔξυσα—ξέομαι*, **ξύνομαι, ἐξέσθην*, **ἐξύσθηκα.*

οἶδα (perf. with pres. signification), to know, used only in the 1st and 3d pers. sing. in certain expressions, such as *οὐκ οἶδα*, I do not know; *Κύριος οἶδε*, God knows; *τίς οἶδε;* who knows?

οἰκτείρω, to pity, *ᾤκτειρα·* imperf. *ᾤκτειρον.*

οἰμώζω, to lament, *ᾤμωξα.*

ὀλισθαίνω, to slip, glide, *ὠλίσθησα.*

ὀμνύω, **ὀμόνω*, to swear, *ὤμοσα.*

παίζω, to play, *ἔπαιξα—παίζομαι, ἐπαίχθην.*

**παίρνω* (*πέρνω*), to take, (*ἐ*)*πῆρα·* imperat. *πάρε, πάρετε* or *πάρτε—παίρνομαι,* (*ἐ*)*πάρθηκα·* p.p. *παρμένος.*

πάσσω, to sprinkle, adorn, *ἔπασα—πάσσομαι, ἐπάσθην.*

πάσχω, **παθαίνω*, to suffer, *ἔπαθον*, **ἔπαθα.*

πείθω, to persuade, *ἔπεισα·* anc. perf. *πέποιθα, -ας, -ε,*

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-αμεν, -ατε, -ασι(ν)—πείθομαι, ἐπείσθην· anc. perf. *πέπεισμαι* (1st pers. only in use).

πειράζω, to annoy, *ἐπείραξα—πειράζομαι, ἐπειράχθην.*

**περνῶ(άω)*, to pass, penetrate, *ἐπέρασα.*

πέταμαι, to fly (in present like *δύναμαι*)· aor. *ἐπτάμην*· imperat. *πτῆθι*· inf. *πτέσθαι*· part. *πτάμενος.*

πέτομαι, to fly, *ἐπτόμην*· imperf. *ἐπετόμην*· imperat. *πτῆθι*· inf. *πτέσθαι*· part. *πτόμενος.*

**πετῶ(άω)*, to fly, *ἐπέταξα—πετιοῦμαι, πετιέμαι, (ἐ)πετάχθηκα.*

πηγαίνω, ὑπάγω (**πάω, πᾷς, πάει, πᾶμε, πᾶτε, πᾶνε*), to go, *ὑπῆγα*, **(ἐ)πῆγα.*

**πιάνω*, to seize, *ἔπιασα*· imperat. *πιάσε*—*πιάνομαι, (ἐ)πιάσθηκα.*

πίνω, to drink, *ἔπιον* (**ἤπια*)· subj. *πίω*, **πιῶ*· imperat. *πίε*, **πιέ*, *ἂς πίῃ*, **ἂς πιῇ*, etc.—*πίνομαι, ἐπόθην*, **(ἐ)πιώθηκα.*

πίπτω, **πέφτω*, to fall, *ἔπεσον*, **ἔπεσα.*

πλάσσω, πλάττω, to create, *ἔπλασα—πλάσσομαι, ἐπλάσθην.*

πλέω (not contracted), to sail, *ἔπλευσα.*

πλύνω, to wash, *ἔπλυνα—πλύνομαι, ἐπλύθην.*

πνέω (not contracted), to blow, breathe, *ἔπνευσα—πνέομαι, ἐπνεύσθην.*

**πρήσκω*, to swell, *ἔπρηξα*—*πρήσκομαι, (ἐ)πρήσθηκα*· p.p. *πρησμένος.*

προορίζω, to predestinate, is regular, but there are also in use the perf. pass. forms *προώρισμαι*, I am predestined, and *προώρισται*, it is foreordained.

ρέω (not contracted), to flow, *ἔρρευσα.*

ρηγνύω (*ρήγνυμι*), to break, *ἔρρηξα*—*ρηγνύομαι* (*ρήγνυμαι, -υσαι, -υται, -ύμεθα, -υσθε, -υνται*), *ἐρράγην.*

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ρίχνω, ρίχτω, to throw, *ἔρριξα, ἔρριψα — ρίχνομαι, ἐρρίχθηκα.*

**ρουφῶ(άω)*, to absorb, swallow, *ἐρρούφηξα.*

ρώννυμι, to strengthen, used only in the imperat. mid. *ἔρρωσο, ἔρρωσθε*, meaning farewell.

σβύνω, to extinguish, *ἔσβεσα, ἔσβυσα — σβύνομαι, ἐσβέσθην, *(ἐ)σβύσθηκα.*

σέβομαι, to honor, *ἐσεβάσθην, *(ἐ)σεβάσθηκα.*

**σηκόνω*, to raise, *ἐσήκωσα — σηκόνομαι*, to get up, *ἐσηκώθηκα·* imperat. *σήκω* or *σήκου, σηκωθῆτε.*

*σήπομαι, *σαπίζω*, to putrefy, *ἐσάπην* or *ἐσαπήθην, *ἐσάπισα* or *ἐσαπήθηκα.*

*σικχαίνομαι, *σιχαίνομαι*, to loathe, *ἐσιχάθην, *(ἐ)σιχάθηκα.*

**σκουντῶ(άω)*, to push, *ἐσκούντησα·* or *ἐσκούντηξα — σκουντιοῦμαι, (ἐ)σκουντήθηκα* or *(ἐ)σκουντήχθηκα.*

**σπρώχνω*, to push, *ἔσπρωξα — σπρώχνομαι, ἐσπρώχθηκα.*

στάζω, to drop, trickle, *ἔσταξα.*

**στέκω* or *στέκομαι*, to stand, stop, *ἐστάθηκα·* imperat. *στάσου, σταθῆτε.*

**στήνω, σταίνω, στένω* (anc. *ἵστημι*), to place, *ἔστησα· ἐστήθηκα· στημένος.*

στηρίζω, to support, *ἐστήριξα.*

στρέφω, to turn, regular in the literary language, *ἔστρεψα·* mid. *ἐστράφην·* in the vernacular occurs the alternative form **στρήφω*, of which the p.p. mid. is *στρημμένος* or *στρεμμένος.*

συρίζω, to whistle, *ἐσύριξα — συρίζομαι, ἐσυρίχθην.*

σφάζω, to slaughter, *ἔσφαξα — σφάζομαι, ἐσφάγην, *ἐσφάηκα* or *ἐσφάχθηκα.*

**σφαλῶ(άω), σφαλνῶ*, to close, *ἐσφάληξα* or *ἐσφάλησα — σφαλιοῦμαι, (ἐ)σφαλήχθηκα* or *(ἐ)σφαλήσθηκα.*

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σφυρίζω, to whistle, *ἐσφύριξα—σφυρίζομαι, ἐσφυρίχθην.*

σώζω, to save, *ἔσωσα — σώζομαι, ἐσώθην* · p.p. *σεσωσμένος.*

**τάζω*, to promise, *ἔταξα—τάζομαι, ἐτάχθηκα.*

τείνω, to stretch, *ἔτεινα—τείνομαι, ἐτάθην.*

τελῶ(*έω*), to complete, *ἐτέλεσα — τελοῦμαι, ἐτελέσθην* · the 3d pers. of the anc. perf., *τετέλεσται*, it is done, is in occasional use.

τήκω, to melt, *ἔτηξα—τήκομαι, ἐτάκην.*

τίκτω, to give birth, *ἔτεκον.*

**τραβῶ*(*άω*), to draw, shove, *ἐτράβηξα — τραβιοῦμαι, τραβιέμαι, (ἐ)τραβήχθηκα.*

τρέφω, **θρέφω*, to nourish, *ἔθρεψα—τρέφομαι, ἐτράφην,* **ἐτράφηκα* or *ἐθράφηκα* · p.p. *τεθραμμένος,* **θρεμμένος.*

τρέχω, to run, *ἔτρεξα, ἔδραμον* · pres. imperat. (vernacular), **τρέχα, τρεχᾶτε.*

τρίζω, to creak, *ἔτριξα.*

τρώγω, **τρώω* (see p. 351), to eat, *ἔφαγον* · subj. *φάγω* (**φάω, φᾷς*, etc.); aor. pass. *(*ἐ*)*φαγώθηκα* · p.p. **φαγωμένος.*

τυγχάνω, **τυχαίνω*, to obtain, happen, *ἔτυχον,* **ἔτυχα.*

ὑπάγω, to go, see *πηγαίνω.*

ὑπόσχομαι, ὑπισχνοῦμαι, to promise, *ὑπεσχέθην, ὑπεσχέθηκα.*

φαίνομαι, to appear, *ἐφάνην.*

φέγγω, to light, shine, *ἔφεγξα,* **ἔφεξα.*

φέρω, **φέρνω*, to carry, *ἔφερα*, (in some compounds) *ἤνεγκον — φέρομαι, ἐφέρθην,* **ἐφέρθηκα*, (in some compounds) *ἠνέχθην.*

φεύγω, to flee, *ἔφυγον,* **ἔφυγα.*

φθάνω, to arrive, *ἔφθασα* · p.p. **φθασμένος.*

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φθείρω, to destroy, *ἔφθειρα—φθείρομαι, ἐφθάρην, *ἐφθάρηκα* or *ἐφθάρθηκα*.

φορῶ(*έω*), to wear, *ἐφόρεσα—φοροῦμαι, ἐφορέθην*.

**φτιάνω*, to make, *ἔφτιασα—φτιάνομαι*, (*ἐ*)*φτιάσθηκα*.

**φωνάζω*, to call, *ἐφώναξα — φωνάζομαι, ἐφωνάχθηκα* · p.p. *φωναγμένος*.

χαίρω (**χαίρομαι*), to rejoice, *ἐχάρην*, **ἐχάρηκα*.

**χαλῶ*(*άω*), *χαλνῶ*, to spoil, *ἐχάλασα—χαλιοῦμαι*, (*ἐ*)*χαλάσθηκα*.

χάνω, to lose, *ἔχασα—χάνομαι, ἐχάθην*, **ἐχάθηκα* · p.p. *χαμένος*.

**χαράζει* (impersonal), it dawns, *ἐχάραξε*.

**χορταίνω*, to satiate or be satiated, *ἐχόρτασα*.

χύνω (in compounds *χέω* — not contracted), to pour, *ἔχυσα—χύνομαι, ἐχύθην*, **ἐχύθηκα* · p.p. *κεχυμένος*.

**ψάχνω*, *ψάχω*, to search for, *ἔψαξα*.

ψήνω, *ψαίνω*, to bake, *ἔψησα—ψήνομαι, ἐψήθην* · p.p. *ἐψημένος*, **ψημένος*.

**ψοφῶ*(*άω*), to die (usually said of animals), *ἐψόφησα* · p.p. *ψοφησμένος*.

ὠθῶ(*έω*), to push, is regular (*ὤθησα* · pass. *ὠθήθην*), but *ἐξωθῶ*, to expel, has aor. *ἔξωσα* · pass. *ἐξώσθην*.

Handwriting

The following are given as examples of Greek chirography. The first is the copper-plate style, reproduced from a school copy-book; the second and third are specimens of Greek as actually written. These are followed by a transcription in printed characters and a translation. In the copy-book exercise the proverbs are in the modern popular style, the

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maxims in the ancient; the others are in the modern literary style.

There are three contractions very commonly used in writing, as follows: ⲟ (ου), ⲥ (στ), and ϫ (καὶ).

1

Παροιμίαι.

Ὅλα ἔρχονται μὲ τὸν καιρὸ, ὅταν ζέρῃς νὰ προσμένῃς.
Μεγάλο καράβι μεγάλα κύματα.
Ὅπου δῇς μεγάλη ἀγάπη, δέξου καὶ μεγάλη ἔχθρα.
Τὸ δέρος ἔψαλλες, τὸν χειμῶνα χόρευε.
Ὁ καλὸς καραβοκύρης 's τη φουρτοῦνα φαίνεται.
Κάλλια ἕνας φρόνιμος ἐχθρὸς παρὰ ἕνας τρελλὸς φίλος.
Τὰ ἄσπρα καταιβάζουν τἄστρα. Καὶ τὰ βόλια κάνουν τῆς δουλειαίς. Ἄσκοπος ὁ νοῦς, διπλοῦς ὁ κόπος.

Ἀρχαῖα Γνωμικά:

Εἷς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης.
Γυναικὶ κόσμος οἱ τρόποι, οὐχὶ χρυσία.
Σοφία πλούτου κτῆμα τιμιώτερον. Σοφοῖς χρῶ.
Αἰσχρόν ἐστι προδοῦναι τοὺς εὐεργέτας.
Τὸ ψευδὲς κάλλος ὑπὸ τῶν δακρύων βασανίζεται.
Οἱ ῥήτορες γοητεύουσιν ἡμῶν τὰς ψυχάς.
Χρὴ τἀληθῆ λέγειν. Γνῶθι σαυτόν. Βίᾳ μηδὲν πρᾶττε.
Πλοῦτος τίμιον μὲν, ἀλλὰ τύχης κτῆμα.

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2

Ἑλληνικὸν χειρόγραφον, ὁ νέος
ἄλλης γλώσσης, εἶναι δύσκολον καὶ
τὸ μᾶλλον ἢ ἧττον διὰ ξένον νὰ
ἀναγνώσῃ. Καίτοι τὰ γράμματα τῆς
γραφῆς ὁμοιάζουν γενικῶς τὰ τοῦ
τύπου, ὑπάρχουσιν ὅμως διαφοραί
τινες, ὡς φαίνεται ἐκ τοῦ σημειουμένου
ἀποσπάσματος, ὅπερ παρελήφθη ἐκ
καλλιγραφίας δημοσιευθείσης ἐν Ἀθή-
ναις. Ἐν δὲ τῇ συνήθει γραφῇ αἱ δι-
αφοραὶ αὗται γίνονται καταφα-
νέστεραι καὶ χρειάζεται τις ἀσκη-
θῇ οἰκειότατα πρὸς τὴν γνῶσιν

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ὥστε νὰ δύναται νὰ ἀναγινώσκῃ μίαν
ἐπιστολὴν εὐκόλως. Πλὴν δὲ ὑπάρχουσι
συνεσφιγμένοι δικ. θέσεως ἐν κοινῇ
χρήσει, ὅλως δὲ ἀπρόσφορον ἢ ἔλ-
λειπον τὰ κεχωρισμένα γράμματα.
Οὗτοι ὅμως προσκαλοῦνται νὰ μεταλ-
λάξωσι τὴν ἀνθιγραφεῖσαν ὑπὸ τοῦ συν-
δαρμοῦ συμφώνως τοῖς ἀνωτέρω διδο-
μένοις ὑποδείγμασιν, ὥστε ἀπαιτού-
μενοι εὐκόλως νὰ ἀναγνωρίζωνται.

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3

Ἐν Νέᾳ Ὑόρκῃ
Τῇ 28ῃ Ἰουνίου 1896.

Ἀγαπητὲ φίλε.

Ἡ χθεσινὴ ἐξ Ἀθηνῶν ἐπιστολή σου μοὶ ἐπροξένησε μεγάλην εὐχαρίστησιν, διότι πρὸ πολλοῦ τὸ ὄνειρόν μου εἶναι νὰ ἐπισκεφθῶ τὴν ὡραίαν Ἑλλάδα σου. Τὴν ἰδέαν σου νὰ ἀλληλογραφῇς μὲ τὸν ἀνεψιόν μου γεγονὸς εὑρίσκω τοῦ ἤ μὲ τὴν γνώμην ἀγαπητοῦ, γινώσκομεν

γενεθλιακὸν δῶρον ἔχουν
ἐκ τὸν ὄρκον.
Ἐγὼ ἤθελα νὰ εἶμουν ἓν κηπάκι
καλὰ κλεισμένον ἀπὸ γύρω-
θεν ἀγάπην γιὰ νὰ μὲ φυλάττῃ
ἀπὸ κάθε κακὸν πρᾶγμα καὶ νὰ μὲ ἐκ-
μαίνουν ἀπὸ πλούσιαν ἔρ-
σιν ἐκεῖνοι ὁποῦ μὲ ἀγα-
ποῦν.

Ἀναρέτων γ' ἄγγελον
σὲ ἀποστέλλω
Ἐλεγῶ ὁ Σώσσου.

1

Παροιμίαι

Ὅλα ἔρχονται μὲ τὸν καιρὸ, ὅταν ξέρῃς νὰ προσμένῃς. Μεγάλο καράβι μεγάλα κύματα. Ὅπου ’δῇς μεγάλη ἀγάπη, δέξου καὶ μεγάλη ἔχθρα. Τὸ θέρος ἔψαλλες, τὸν χειμῶνα χόρευε. Ὁ καλὸς καραβοκύρης ’ς τὴ φουρτοῦνα φαίνεται. Κάλλια ἕνας φρόνιμος ἐχθρὸς παρὰ ἕνας τρελλὸς φίλος. Τὰ ἄσπρα καταιβάζουν τἄστρα. Καὶ τὰ βόλια κάνουν τῆς δουλειαίς. Ἄσκοπος ὁ νοῦς, διπλοῦς ὁ κόπος.

Ἀρχαῖα Γνωμικά

Εἷς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης. Γυναικὶ κόσμος οἱ τρόποι, οὐχὶ χρυσία. Σοφία πλούτου κτῆμα τιμιώτερον. Σοφοῖς χρῶ. Αἰσχρόν ἐστι προδοῦναι τοὺς εὐεργέτας. Τὸ ψευδὲς κάλλος ὑπὸ τῶν δακρύων βασανίζεται. Οἱ ῥήτορες γοητεύουσιν ἡμῶν τὰς ψυχάς. Χρὴ τἀληθῆ λέγειν. Γνῶθι σαυτόν. Βίᾳ μηδὲν πρᾶττε. Πλοῦτος τίμιον μὲν, ἀλλὰ τύχης κτῆμα.

2

Ἑλληνικὸν χειρόγραφον, ὡς πάσης ἄλλης γλώσσης, εἶναι δύσκολον κατὰ τὸ μᾶλλον καὶ ἧττον διὰ ξένον νὰ ἀναγνώσῃ. Καίτοι τὰ γράμματα τῆς γραφῆς ὁμοιάζουσι γενικῶς τὰ τοῦ τύπου, ὑπάρχουσιν ὅμως διαφοραί τινες, ὡς φαίνεται ἐκ τοῦ προηγουμένου ἀποσπάσματος, ὅπερ παρελήφθη ἐκ καλλιγραφίας δημοσιευθείσης ἐν Ἀθήναις. Ἐν δὲ τῇ συνήθει γραφῇ αἱ διαφοραὶ αὗται γίνονται καταφανέστεραι καὶ χρειάζεταί τις ἀρκετὴν οἰκειότητα πρὸς τὴν γλῶσσαν ὥστε νὰ δύναται νὰ ἀναγινώσκῃ μίαν

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ἐπιστολὴν εὐκόλως. Πρὸς δὲ ὑπάρχουσι συνεσθυγμένοι τινες τύποι ἐν κοινῇ χρήσει, οἵτινες δὲν ὁμοιάζουσιν ἢ ὀλίγον τὰ κεχωρισμένα γράμματα. Οὗτοι πρέπει προσεκτικῶς νὰ μελετηθῶσι καὶ ἀντιγραφῶσιν ὑπὸ τοῦ σπουδαστοῦ συμφώνως τοῖς ἀνωτέρω διδομένοις ὑποδείγμασιν, ὥστε ἀπαντώμενοι εὐκόλως νὰ ἀναγνωρίζωνται.

3

Ἐν Νέᾳ Τόρκῃ,
Τῇ 28ῃ Ἰουλίου, 1896.

Ἀγαπητὲ φίλε,

Ἡ τελευταία ἐξ Ἀθηνῶν ἐπιστολή σου μοὶ ἐπροξένησε μεγάλην εὐχαρίστησιν, διότι πρὸ πολλοῦ τὸ ὄνειρόν μου εἶναι νὰ ἐπισκεφθῶ τὴν ὡραίαν ταύτην πόλιν, τὴν ὁποίαν ὡς μοὶ περιγράφεις μὲ τὸν ἀείποτε γαλανὸν οὐρανόν της καὶ μὲ τὴν λευκὴν ἄποψίν της, φαντάζομαι ὡς φανταστικὸν θέαμα τέρπον τὸν ὀφθαλμόν.

Ἐλπίζω νὰ ἐπισκεφθῶ αὐτὴν κατὰ τοὺς προσεχεῖς Ὀλυμπιακοὺς ἀγῶνας καὶ διὰ τοῦτο ἀπό τινος καταγίνομαι εἰς τὴν ἐκμάθησιν τῆς Νεωτέρας Ἑλληνικῆς τὴν ὁποίαν εὑρίσκω ὡραιοτάτην.

Ἀναμένων καὶ ἄλλην σου περιγραφήν
Διατελῶ ὁ φίλος σου

1

Proverbs

All things come with time, when you know how to wait. Great ship, great waves. Where you see great love, expect also great hatred. You sang in the summer, dance in the winter. The good captain is shown

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in the storm. Better a wise enemy than a foolish friend. Money brings down the stars. And the bullets do the work. Mind without aim, double trouble.

Ancient Maxims

A most excellent omen is to defend one's country. An ornament to a woman is character, not jewels. Wisdom is a more honorable possession than wealth. Make use of the wise. It is shameful to betray benefactors. False beauty is tested by the tears. The orators charm our souls. One must speak the truth. Know thyself. Do nothing by violence. Wealth is honorable indeed, but a thing of chance.

2

Greek chirography, like that of every other language, is more or less difficult for a stranger to read. Although the written letters resemble in general the printed, there are nevertheless certain differences, as appears from the preceding extract, which is taken from a copy-book published in Athens. In the ordinary writing these differences become more marked, and one needs considerable familiarity with the language in order to be able to read a letter easily. Besides, there are certain contracted characters in common use which do not resemble, or but little, the separated letters. These must be attentively studied and copied by the student after the above given models, so that they may be easily recognized when encountered.

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3

NEW YORK,
July 20th, 1896.

DEAR FRIEND:

Your last letter from Athens gave me great pleasure, since for a long time my dream has been (is) to visit that beautiful city, which, as you describe it to me with its ever-blue sky and with its white aspect, I picture to myself as a fancied spectacle pleasing to the eye.

I hope to visit it at the time of the next Olympian games, and on that account I have for some time been (am) busying myself with the study of Modern Greek, which I find very beautiful.

Awaiting another description from you,

I remain your friend,

Syllabic Division of Words

A word at the end of a line, in writing or print, may be divided between any two consecutive vowels or diphthongs, except that two vowels forming a diphthong cannot be separated; thus: *ἀ-ό-ρι-στος, τοι-οῦ-τος, ὑ-γεί-α, ὑ-γι-ει-νός.*

A single consonant, whether simple or compound, always belongs to the following syllable: *ἀ-να-βαί-νω, λό-γος, ἀ-ξι-ό-τι-μος.*

When two or more consonants come together the rule of division is that those and only those belong to the following syllable, and consequently must be

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brought forward to the new line, which together may begin a classical Greek word; thus: *ἐ-κτύ-πη-σα, ἄν-θρω-πος, ἀν-ταλ-λάσ-σω.*

Three consonants may begin a syllable if, in the classical language, the first with the second and the second with the third are found beginning words; thus: *ἠ-λε-κτρί-ζω, αἰ-σχρός*· there are no words beginning with *κτρ* or *σχρ*, but we find *κτυπῶ* and *τρεῖς*, and *σχίζω* and *χρόνος*.

Compound words are divided according to their component parts; thus: *προσ-φέ-ρω, ὥσ-τε, δυσ-τυ-χής*. If, however, the final vowel of the first component has been elided, the division is made as if the word were a simple one; thus: *πα-ραγ-γέλ-λω, κα-τέρ-χο-μαι.*

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